

**BASAAIR AL-DARAJAAT
FI FAZAIL AAL-E-MUHAMMAD^{asws}
BY**

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"الجزء التاسع"

Part Nine

PRELIMINARY HADEETH

(1) حدثنا أبو القاسم رحمة الله قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن عيسى عن النضر بن سويد عن الحسين بن موسى عن الحسين بن زياد عن محمد بن مسلم عن أبي عبد الله عليه السلام قال أهدي إلى رسول الله صلى الله عليه وآله والجوج فيه حب مختلط فجعل رسول الله صلى الله عليه وآله يلقي إلى على حبة وحبة ويسأله أي شيء هذا وجعل على يخبره فقال رسول الله صلى الله عليه وآله أما إن جبرئيل أخبرني أن الله عالم كل شيء كما علم آدم الأسماء كلها.

1 – It has been narrated to us by Abu Al-Qasim, may Allah^{azwj} have mercy on him, from Muhammad Bin Yahya Al-Attar, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Al-Husayn Bin Musa, from Al-Husayn Bin Ziyad, from Muhammad Bin Muslim, who has said:

Abu Abdullah^{asws} having said: ‘The Messenger of Allah^{saww} had been gifted some mixed seeds. The Messenger of Allah^{saww} started giving them to Ali^{asws} seed after seed and asking him^{asws}: ‘Which seed is this one?’ And Ali^{asws} started informing him^{asws}. The Messenger of Allah^{saww} said: ‘But, Jibreel has informed me^{saww} that Allah^{azwj} has Taught you^{asws} the name of each and every thing just as He^{azwj} had Taught Adam^{as} the names of all of them’.

(2) حدثنا احمد بن محمد بن مسلم عن أبي عبد الله عليه السلام قال أهدي إلى رسول الله صلى الله عليه وآله حب فيطر من اليمين فوضعه بين يديه فقال يا على ما هذه وما هذه فأخذ على عليه السلام يجيبه عن شيء فقال إن جبرئيل أخبرني أن الله عالم الأسماء كلها كما علم آدم عليه السلام.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Muslim, who has said:

Abu Abdullah^{asws} having said: ‘The Messenger of Allah^{saww} was gifted some high quality seeds from Yemen. He^{saww} placed them in front of him^{saww}. He^{saww} said: ‘O Ali^{asws}, what is this here, and what is this here’. Ali^{asws} took them and began answering. He^{saww} said that: ‘Jibreel has informed me^{saww} that Allah^{azwj} has Taught you^{asws} the names of all of these just as He^{azwj} had Taught Adam^{as}’.

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(1) بَابٌ فِي صَفَةِ رَسُولِ اللَّهِ صَ وَالْأَئمَّةِ عَلَيْهِمُ السَّلَامُ فِيمَا أَعْطَوْا مِنَ الْبَصَرِ وَخُصُّوا بِهِ مِنْ دُونِ
النَّاسِ مَا يَرَوْنَ مِنَ الْأَعْمَالِ فِي النَّوْمِ وَالْيَقْظَةِ

CHAPTER 1 – REGARDING THE QUALITIES OF THE MESSENGER OF ALLAH^{saww} AND THE IMAMS^{asws} IN WHAT THEY^{asws} HAVE BEEN GIVEN FROM THE VISION AND SPECIALISED BY IT APART FROM THE PEOPLE OF WHAT THEY^{asws} CAN SEE FROM THE DEEDS IN THE SLEEP AND IN THE WAKEFULNESS

(1) حدثنا يعقوب بن يزيد عن موسى بن سلام عن محمد بن مفرق عن أبي الحسن الرضا انه قال لنا اعين لا تشبه اعين الناس وفيها نور وليس للشيطان فيه شرك.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Musa Bin Salaam, from Muhammad Bin Mufraq, who has said:

Abu Al-Hassan Al-Reza^{asws} having said: ‘For us^{asws} are eyes that you cannot compare with the eyes of the people, and in them is the Light, and there is no association with Shaitaan^{la} in them’.

(2) حدثنا ايوب بن نوح عن عبد الله بن المغيرة عن العلاء عن محمد بن مسلم قال قلت لابي جعفر عليه السلام الرجل يكون في المسجد فيكون الصوفوف مختلف في الناس فاميلاً إليه مشياً حتى يقيمه قال نعم لا بأس به ان رسول الله صلى الله عليه وأله قال يا ايها الناس انى اريكم من خلفي كما اريكم من بين يدي ليقيمن صوفوفكم أو ليخالفن الله بين قلوبكم.

2 – It has been narrated to us by Ayub Bin Nuh, from Abdullah Bin Al-Mugheira, from Al-A'la, from Muhammad Bin Muslim who said:

‘I said to Abu Ja'far^{asws}, ‘The man is in the Masjid. There are the different rows of the people. I lean towards him and walk until I stand next to him in one of the ranks’. He^{asws} said: ‘Yes, there is no problem with it. The Messenger of Allah^{saww} said: ‘O you people! I^{saww} can see you all from behind me^{saww} just as I^{saww} can see you all in front of me^{asws}, whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts’.

(3) حدثنا علي بن اسماعيل عن صفوان يحيى عن علاء بن رزين عن محمد بن مسلم عن أبي جعفر عليه السلام قال قلت له انا نصلی في مسجد لنا فربما كان الصاف امام وفيه انقطاع فامشي إليه بجانبي حتى اقيمه قال نعم كان رسول الله صلى الله عليه وأله قال اريكم من خلفي كما اريكم من بين يدي ليقيمن صوفوفكم أو ليخالفن الله بين قلوبكم.

3 – It has been narrated to us by Ali Bin Ismail, from Safwaan Yahya, from Alaa Bin Razeyn, from Muhammad Bin Muslim, who has said:

‘I asked from Abu Ja'far^{asws}, ‘(Some times when) I am Praying in our Masjid. It may be that the row in front is broken. I walk towards it sideways until I establish it’. He^{asws} said: ‘Yes, the Messenger of Allah^{saww} has said: ‘O you people! I^{saww} can see you all from behind me^{saww} just as I^{saww} can see you all in front of me^{asws}, whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts’.

(4) حدثنا احمد بن ابي عمير عن حماد بن عثمان عن عبد الله الحلبـي عن ابـي عبد الله عليه السلام قال ان رسول الله صلى الله عليه وأله قال اقيموا صوفوفكم فاني اريكم من خلفي كما اريكم بين يدي ولا تختلفوا فالـخلاف الله بين قلوبكم.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Abdullah Al-Halby, who has said:

‘Abu Abdullah^{asws} has narrated that the Messenger of Allah^{saww} said: ‘Establish your rows, for I^{saww} can see you all from behind me^{saww} just as I^{saww} can see you all in front of me^{asws}, whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts’.

(5) حديثنا الحسن بن على قال حدثنا عبيس بن هشام قال حدثى أبو اسماعيل كاتب شريح قال حدثنا أبو عتاب زياد مولى آل دعش عن أبي عبد الله عليه السلام قال سمعته يقول أقيموا صفوفكم إذا رأيتم خلا ولا عليك ان تأخذ وراك إذا وجدت ضيقا في الصفوف ان تمشي فتقسم الصف الذى خلفك أو تمشي منحرفا فتقسم الصف الذى قدامك فهو خير ثم قال ان رسول الله قال أقيموا صفوفكم فانى انظر اليكم من خلفي لتقيمن أو ليخالفن الله بين قلوبكم.

5 – It has been narrated to us by Al-Hassan Bin Ali, from Ubeys Bin Hashaam, from Abu Ismail, Shurayh's writer, from Abu Ataab Zyad the slave of the family of Da'ash, who has said:

'I heard Abu Abdullaah^{asws} him^{asws} say: 'Establish your rows. If you see disorder, and it is not upon you to take behind you, if you were to find narrowness in the rows, that you should walk, and complete the row which is behind you or walk divinely (here and there). Complete the row which is in front of you, for that is better'. Then he^{asws} said that: 'The Messenger of Allah^{saww} said: 'Establish your rows for I^{saww} can look at you from behind me^{saww} whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts'.

(6) حديثنا احمد بن موسى عن الحسن بن موسى الخشاب عن على بن حسان عن عبد الرحمن بن كثير قال قال أبو جعفر عليه السلام يوما ونحن عنده جماعة من الشيعة قوموا تفرقوا عنى متى وثلاث فانى اريكم من خلفي كما اريكم من بين يدي فليس عبد في نفسه ما شاء فان الله يعرفنيه.

6 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahman Bin Kaseer who said:

'Abu Ja'far^{asws} said one day, and there was a group from the Shiites with him^{asws}: 'Arise and disperse in two's and three's, for I^{asws} can see you all from behind me^{asws} just as I^{asws} can see you all from in front of me^{asws}. There is no servant in whose heart is what he desires, but, Allah^{azwj} Makes us^{asws} to recognise it'.

(7) حديثنا محمد بن الحسين قال حدثى يزيد بن اسحق قال حدثى هارون بن حمزة الغنوى الخزاز عن ابي عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآلـه قال اقيموا صفوفكم فانى انظر اليكم من خلفي لتقيمن صفوفكم أو ليخالفن الله بين قلوبكم.

7 – It has been narrated to us by Muhammad Bin Al-Husayn, from Yazeed Bin Is'haq, from Haroun Bin Hamza Al-Ghanawy Al-Khazaaz, who has said:

'Abu Abdullaah^{asws} having said that: 'The Messenger of Allah^{saww} said: 'Establish your rows, for I^{saww} can look at you all from behind me^{saww} whether you all stand in your rows or you oppose Allah^{azwj} in between your hearts'.

(8) حديثنا الحسن بن على النعمان عن يحيى بن عمر عن ابان الاحمر عن زراره عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآلـه انا معاشر الانبياء تنا نعيوننا ولا ننام قلوبنا ونرى من خلفنا كما نرى من بين ايدينا.

8 - It has been narrated to us by Al-Hassan Bin Ali Al-No'man, from Yahya Bin Umar, from Abaan Al-Ahmar, from Zarara, who has said:

'Abu Ja'far^{asws} having said that: 'The Messenger of Allah^{saww} said: 'The group of the Prophets^{as}, their^{as} eyes sleep, but their^{saww} hearts do not, and we^{saww} see behind us^{saww} just as we^{saww} see in front of us^{saww}'.

(9) حديثنا محمد بن الحسين عن صفوان بن يحيى عن ميمون القداح عن ابي عبد الله عليه السلام قال طلب أبو ذر رسول الله صلى الله عليه وآلـه فقيل له انه في حايط كذى وكذى فمضى يطلب فدخل إلىhaiyit والنبي نائم فأخذ عسيبا يابسا وكسره ليسترى به نوم رسول الله صلى الله عليه وآلـه قال ففتح النبي صلى الله عليه وآلـه عينه وقال اخذعني عن نفسي يا ابا ذر اما علمت انى اريكم في منامي كما اريكم في يقظتي.

9 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Maymoun Al-Qadaah, who has said:

'Abu Abdullaah^{asws} having said: 'Abu Dharr^{ar} was looking for the Messenger of Allah^{saww}. It was said to him^{ar}, that he^{saww} is at such and such a wall. He^{ar} stopped looking for him^{saww} and came to the wall, and the Prophet^{saww} was asleep. He^{asws}

took a dry stick and broke it, in order to wake up the Messenger of Allah^{saww} from his^{saww} sleep. The Prophet^{saww} opened his^{saww} eyes and said: 'You^{ar} are taking me^{saww} to be like yourself^{ar}, O Abu Dharr^{ar}? Know, that I^{saww} can see you^{ar} in my^{saww} sleep just as I^{saww} can see you^{ar} in my^{saww} wakefulness'.

(10) وعنه عن محمد بن سنان عن الحسين بن المختار عن زيد الشحام قال سمعت ابا عبد الله عليه السلام يقول طلب أبو ذر رحمة الله رسول الله صلى الله عليه وآله فقيل له انه في حايط كذا و كذا فتوجه في طلبه فوجده نائما فاعظمه ان ينتبه فاراد ان يستبرى نومه فسمعه رسول الله فرفع راسه فقال يا اباذر اخدعني اما علمت اني ارى اعمالكم في منامي كما اريكم في يقطنني ان عيني تنام وقلبي لاينام.

10 – And from him, from Muhammad Bin Sinan, from Al-Husayn Bin Al-Mukhtar, from Zayd Al-Shahaam who said:

'I heard Abu Abdullah^{asws} say: 'Abu Dharr^{ar} was looking for the Messenger of Allah^{saww}. It was said to him^{ar} that he^{saww} is at such and such a wall. So he^{ar} proceeded in his search. He^{ar} found him^{saww} asleep. He^{ar} glorified him^{saww} that he^{saww} would pay attention to it, intending to wake him^{saww} up from his^{saww} sleep. The Messenger of Allah^{saww} heard him^{ar}. He^{saww} raised his^{saww} head and said: 'O Abu Dharr^{ar}, are you deceiving me^{saww}? But, know that I^{saww} see your^{ar} deeds in my^{saww} sleep just as I^{saww} see you all in my^{saww} wakefulness. My^{saww} eyes sleep, and my^{saww} heart does not sleep'.

(11) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجاج عن سواد ابى يعلى عن بعض رجاله قال قال امير المؤمنين للحرث الاعور وهو عنده هل ترى ما ارى فقال كيف ارى ما ترى و قال نور الله لك واعطاك ما لم يعط احدا قال هذا فلان الاول على ترعة من ترع النار يقول يا ابا الحسن استغفر لى لا غفر الله له قال فمكت هنئه ثم قال يا حارث هل ترى ما ارى فقال وكيف ارى ما ترى وقد نور الله لك واعطاك ما لم يعط قال هذا فلان الثاني على ترعة من ترع النار يقول يا ابا الحسن استغفر لى لا غفر الله له.

11 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Abu Abdallah Al-Makky Al-Haza'i, from Suwad Abu Ya'la, from one of his men who said:

'Amir-ul-Momineen^{asws} said to Al-Hars Al-Awr, and he was with him^{asws}: 'Do you see what I^{asws} see?' He said, 'How can I see what you^{asws} see. The Light of Allah^{azwj} is for you^{asws}, and you^{asws} have been Given what no one else has been Given'. He^{asws} said: 'This first one, so and so (Abu Bakr) is on a door from the doors of the Fire'. He said, 'O Abu Al-Hassan^{asws}, seek Forgiveness for me that Allah^{azwj} should never Forgive him'. He^{asws} was silent for a while, then said: 'O Hars, do you see what I^{asws} see?' He said, 'How can I see what you^{asws} see. The Light of Allah^{azwj} is for you^{asws}, and you^{asws} have been Given what no one else has been Given'. He^{asws} said: 'This second one, so and so (Umar) is on a door of the doors of the Fire'. He said, 'O Abu Al-Hassan^{asws}, seek Forgiveness for me that Allah^{azwj} should never Forgive him'.

(12) حدثنا سلمة بن الخطاب عن سليمان بن سماعة الحذاء وعبد الله بن محمد جميعا عن عبد الله بن القاسم عن ابى الجارود قال قال ابوا جعفر الامام منا ينظر من خلفه كما ينظر من قدامه.

12 – It has been narrated to us by Salmat Bin Al-Khattab, from Suleyman Bin Sama'at Al-Haza'a and Abdullah Bin Muhammad together, from Abdullah Bin Al-Qasim, from Abu Al-Jaroud who said:

'Abu Ja'far^{asws} said: 'The Imam^{asws} from us^{asws}, he^{asws} see from behind him^{asws} just as he^{asws} sees from the front of him^{asws}.

(13) احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن على بن زياد الكناسى عن ابى جعفر عليه السلام قال لما كان رسول الله صلى الله عليه وآله في الغار و معه أبو الفضيل قال رسول الله صلى الله عليه وآله انى لانظر الان إلى جعفر واصحابه الساعة تغوم بينهم سفيهتهم في البحر وانى لانظر إلى رهط من الانصار في مجالسهم مخبثين بافنيتهم فقال له أبو الفضل اترىهم يا رسول الله صلى الله عليه وآله الساعة قال نعم فاريهم قال فمسح رسول الله صلى الله عليه وآله على عينيه ثم قال انظر فنظر فرأهم قال رسول الله صلى الله عليه وآله ارایتهم قال نعم واسر في نفسه انه ساحر.

13 – Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab, from Zyad Al-Kunasy, who has said:

'Abu Ja'far^{asws} has said: 'When the Messenger of Allah^{saww} was in the cave, and with him was Abu Al-Faseyl, he^{saww} said: 'Right now I^{saww} am looking at Ja'far and his companions swimming in the sea due to the capsizing of their ship, and I^{asws} am also looking at a group of the Helpers in their session, holding discussions'. Abu Al-Fazeyl (Abu Bakr) said to him^{saww}, 'O Messenger of Allah^{saww}, at this moment?' He^{saww} said: 'Yes. I^{saww} will show them to you'. He^{saww} wiped his^{saww} hand on his eyes, and then said: 'Look'. He looked. He saw them. The Messenger of Allah^{saww} said: 'Can you see them?' He said, 'Yes'. But secretly, he said to himself that he^{saww} is a magician'.

(14) حدثنا موسى بن عمر عن عثمان عيسى عن خالد بن نجيح قال قلت لابي عبد الله جعلت فداك سما رسول الله صلى الله عليه وآلها بكر الصديق قال نعم قال فكيف قال حين كان معه في الغار قال رسول الله صلى الله عليه وآلها بكر الصديق قال يا رسول الله قال يا رسول الله عليه وآلها وانك لتراءها قال نعم فتقدر ان ترينها قال ادن مني قال فدنا منه فمسح على عينيه ثم قال انظر فنظر أبو بكر فرأى السفينة وهي تتضطرب في البحر ثم نظر إلى قصور أهل المدينة فقال في نفسه الان صدقتك انك ساحر فقال رسول الله صلى الله عليه وآلها الصديق انت.

14 – It has been narrated to us by Muhas Bin Umar, from Usman Isa, from Khalid Bin Najeeh who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you, The Messenger of Allah^{saww} called Abu Bakr "Siddique"?' He^{asws} said: 'Yes'. He said, 'How come?' He^{asws} said: 'He was with him^{saww} in the cave. The Messenger of Allah^{saww} said: 'I^{saww} am seeing the ship of Ja'far Bin Abu Talib^{as} straying, being engulfed by the disturbance of the sea. The Messenger of Allah^{saww} said: 'And would you like to see it?' He said, 'Yes. Do you^{saww} have the ability to show it?' He^{saww} said: 'Come near me^{saww}'. He came near him^{saww}. He^{saww} wiped his^{saww} hand on his eyes, then said: 'Look!' Abu Bakr looked. He saw the ship, and it was in the midst of the disturbance of the sea. Then he looked at the palaces of the inhabitants of Al-Medina. He said to himself, 'At the moment it has been ratified that you^{saww} are a magician'. The Messenger of Allah^{saww} said: 'You are the ratifier (of your faith)'.

(2) بَابُ فِي الْإِنْمَةِ أَنَّهُ لَوْ كَانَ لِالسَّنْ شَيْعَتْهُمْ أَوْ كَيْفَيَةً لَحَدَثُوا كُلَّ امْرَأٍ بِمَا لَهُ

CHAPTER 2 – REGARDING THE IMAMS^{asws}, EVEN IF THEY^{asws} TIE UP THE TONGUES OF THEIR SHIITES, THEY WOULD STILL TALK ABOUT THEIR WEALTH

(1) حَدَّثَنَا الحُسَيْنُ بْنُ عَلَىٰ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ ضَرِيْسٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ لَوْ كَانَ لَا لَسْنَكُمْ أَوْ كَيْفَيَةً لَحَدَثَ كُلَّ امْرَأٍ بِمَا لَهُ.

1 – It has been narrated to us by Al-Husayn Bin Ali, from Al-Abbas Bin Aamir, from Zareys, from Abdul Wahid Bin Al-Mukhtar, who has said:

‘Abu Ja’far^{asws} having said: ‘Even if I^{asws} had tied up your tongues, you would still talk about your wealth’.

(2) حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَّالَةَ بْنِ أَبِي يُوَبٍ عَنْ عُثْمَانَ عَنْ عَبْدِ الْوَاحِدِ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ لَوْ كَانَ لَسْنَكُمْ أَوْ كَيْفَيَةً لَحَدَثَ كُلَّ امْرَأٍ بِمَا لَهُ.

2 – It has been narrated to us by Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Fazaalat Bin Ayyub, from Abaan Bin Usmaan, from Abdul Wahid who said:

‘Abu Ja’far^{asws} said: ‘Even if I^{asws} had tied up your tongues, you would still talk about your wealth’.

(3) حَدَّثَنَا الْفَضْلُ بْنُ عَامِرٍ عَنْ مُوسَى بْنِ الْقَاسِمِ وَاحْمَدَ بْنِ مُوسَى بْنِ الْقَاسِمِ عَنْ مُوسَى بْنِ عُثْمَانَ عَنْ ضَرِيْسٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ لَوْ كَانَ لَا لَسْنَكُمْ أَوْ كَيْفَيَةً لَحَدَثَ كُلَّ امْرَأٍ بِمَا لَهُ.

3 – It has been narrated to us by Al-Fazl Bin Aamir, from Musa Bin Al-Qasim and Ahmad Bin Muhammad, from Musa Bin Al-Qasim, from Abaan Bin Usmaan, from Zareys, from Abdul Wahid Bin Al-Mukhtar, who has said:

‘Abu Ja’far^{asws} having said: ‘Even if I^{asws} had tied up your tongues, you would still talk about your wealth’.

(3) باب في الإمام أنه يزداد الذي بعده مثل ما أوتى الأول وزيادة خمسة أشياء

CHAPTER 3 – REGARDING THE IMAM^{asws}, HE^{asws} GIVES TO THE ONE^{asws} AFTER HIM^{asws} SIMILAR TO WHAT WAS GIVEN AT FIRST, AND INCREASES IT BY FIVE THINGS

(1) حدثنا محمد بن عبد الجبار عن أبي عبد الله البرقى عن فضالة بن إبوب عن عبد الحميد بن النضر عن أبي اسماعيل عن أبي عبد الله عليه السلام قال ليس من امام يمضى الا وآتى الذي من بعده مثل ما أوتى الأول وزيادة خمسة اجزاء.

1 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat Bin Ayub, from Abdul Hameed Bin Al-Nazar, from Abu Ismail, who has said:

‘Abu Abdullah^{asws} having said: ‘There is none from the Imam^{asws} who passed away except that he^{asws} gave to the one^{asws} after him^{asws} similar to what the previous one^{asws} gave, and increases it by five parts’.

(2) حدثنا ابراهيم بن هاشم بن ابي جعفر عن عبد الحميد بن النضر عن ابي اسماعيل قال سمعت ابا عبد الله يقول ليس من امام الا اوتي الذي يكون من بعده مثل ما اوتي الاول ويزيد خمسة اجزاء.

2 – It has been narrated to us by Ibrahim Bin Hashim Bin Abu Ja'far, from Abdul Hameed Bin Al-Nazar, from Abu Ismail who said:

‘I heard Abu Abdullah^{asws} say: ‘There is none from the Imam^{asws} except that he^{asws} gave to the one^{asws} who will be after him^{asws}, what the previous one^{asws} gave, and increases it by five parts’.

(3) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن محمد بن علي عن عبد الحميد بن النضر عن ابي عبد الله عليه السلام قال ليس من امام يمضى الا وآتى مثل الاول وزيادة خمسة اجزاء.

3 – It has been narrated to us by Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khaaab, from Muhammad Bin Ali, from Abdul Hameed Bin AL-Nazar, who has said:

‘Abu Abdullah^{asws} having said: “There is none from the Imam^{asws} who passed away except that he^{asws} gave to the one^{asws} after him^{asws} similar to what the previous one^{asws} gave, and increases it by five parts’.

(4) باب الاعمال تعرض على رسول الله ص والائمة صلوات الله عليهم

CHAPTER 4 – THE DEEDS ARE PRESENTED TO THE MESSENGER OF ALLAH^{saww} AND THE IMAMS^{asws}

(1) حدثنا احمد بن محمد ويعقوب بن يزيد عن الحسن بن علي بن فضال عن ابي جميلة عن محمد الحلبي عن ابي عبد الله عليه السلام قال ان الاعمال تعرض على في كل خميس فإذا كان الهلال اكملت فإذا كان النصف من شعبان عرضت على رسول الله صلى الله عليه وآله وعلى على ثم ينسخ في الذكر الحكيم.

1 – It has been narrated to us by Ahmad Bin Muhammad and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has said:

‘Abu Abdullah^{asws} having that: ‘The deeds get presented to me^{asws} during every Thursday. If it happens to be the full moon (middle of the month), and it is the middle of Sha’baan, they get presented to the Messenger of Allah^{saww} and to Ali^{asws}, then he^{asws} registers it in the Remembrance of the Wise^{azwj}.’

(2) حدثنا يعقوب بن يزيد عن الحسن بن علي الوشاء عن احمد بن عمير عن ابي الحسن عليه السلام قال سأله عن قول الله عزوجل اعملوا فسیری الله عملکم ورسوله والمؤمنون قال ان اعمال العباد تعرض على رسول الله صلى الله عليه وآلہ کل صباح ابرارها و فجارها فالذروا.

2 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa'a, from Ahmad Bin Umeyr, who has said:

‘Abu Al-Hassan^{asws} said, ‘I asked about the Statement of Allah^{azwj} Mighty and Majestic [9:105] **Work, Allah will see your work and His Messenger and the believers**, he^{asws} said that: ‘The deeds of the servants get presented to the Messenger of Allah^{saww} every morning, the good ones of it as well as the bad ones of it. So beware!’

(3) حدثنا محمد بن عبد الحميد عن المفضل بن صالح عن زيد الشحام قال سأله عن اعمال هذا الامة قال مامن صباح يمضي الا وهى تعرض على نبی الله اعمال هذه الامة

3 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Al-MufazzAl-in Saleh, from Zayd Al-Shahaam who said:

‘I asked him^{asws} about the deeds of this community, he^{asws} said: ‘There is no morning that goes by except that in it the deeds of this community are presented to the Prophet^{saww}.’

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن علي عن ابی بصیر عن ابی عبد الله عليه السلام قال قلت له ان ابا الخطاب كان يقول ان رسول الله صلى الله عليه وآلہ تعرض عليه اعمال امته كل خميس فقال أبو عبد الله عليه السلام ليس هو هكذا ولكن رسول الله تعرض عليه اعمال هذه الامة كل صباح ابرارها وفجارها فالذروا وهو قول الله عزوجل اعملوا فسیری الله عملکم ورسوله والمؤمنون.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has said:

‘I said to Abu Abdullah^{asws} that: ‘Abu Al-Khattab had said that the Messenger of Allah^{saw} receives the deeds of his^{saww} community, every Thursday’. Abu Abdullah^{asws} said: ‘It is not like that, but the Messenger of Allah^{saww}, to him^{saww} are presented the deeds of this community, every morning, good deeds as well as the bad ones. Beware, for it is the Statement of Allah^{azwj} Mighty and Majestic [9:105] **Work, Allah will see your work and His Messenger and the believers**’.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن ابی بصیر عن ابی جعفر عليه السلام قال الاعمال تعرض كل خميس على رسول الله صلى الله عليه وآلہ وعلى امير المؤمنین صلوات الله عليهما.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has said:

‘Abu Ja’far^{asws} having said: ‘The deeds get presented on every Thursday to the Messenger of Allah^{saww}, and to Amir-ul-Momineen^{asws}, may Peace be upon them^{asws} both’.

(6) حديث عباد بن سليمان عن سعد بن سعد عن محمد بن الفضيل قال سأله ابا عبد الله عن قوله تعالى فسيرى الله عملكم ورسوله والمؤمنون فقال ان رسول الله صلى الله عليه وآلـه تعرض عليه اعمال امته كل صباح ابرارها وفجارها فاحذروا

6 – It has been narrated to us by Abaad Bin Suleyman, from Sa’d Bin Sa’d, from Muhammad Bin Al-Fazeyl who said:

‘I asked Abu Abdullaah^{asws} about the Statement of the High^{azwj} **[9:105] Allah will see your work and His Messenger and the believers**. He^{asws} said that: ‘The deeds of the community of the Messenger of Allah^{saww} are presented to him^{saww} on every morning, good ones of it as well as the bad ones of it. So beware!’

(7) حديث احمد بن محمد عن الحسن بن علي الوشا قال سمعت الرضا عليه السلام يقول ان الاعمال تعرض على رسول الله صلی الله عليه وآلـه ابرارها وفجارها

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa who said:

‘I heard Al-Reza^{asws} say that: ‘The deeds get presented to the Messenger of Allah^{saww}, good ones of it as well as the bad ones of it’.

(8) حديث الحسن بن علي النعمان عن احمد بن محمد بن ابي نصر عن محمد بن فضيل عن مسلم قال سئلته عن قول الله عزوجل اعملوا فسيرى الله عملكم ورسوله و المؤمنون قال اعمال العباد تعرض على رسول الله صلی الله عليه وآلـه برها وفاجرها.

8 – It has been narrated to us by Al-Hassan Bin Ali Al-No’man, from Ahmad Bin Muhammad Bin Abu Nasr, from Muhammad Bin Fazeyl, from Muslim who said:

‘I asked him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic **[9:105] Work, Allah will see your work and His Messenger and the believers**, he^{asws} said: ‘The deeds of the servants get presented to the Messenger of Allah^{saww}, the good ones of it as well as the bad ones of it’.

(9) حديث محمد بن اسماعيل عن حماد بن عيسى عن الحسين بن المختار عن ابي بصير عن ابي جعفر عليه السلام قال الاعمال تعرض كل خميس على رسول الله صلی الله عليه وآلـه.

9 – It has been narrated to us by Muhammad Bin Ismail, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has said:

‘Abu Ja’far^{asws} has said: ‘The deeds get presented, every Thursday, to the Messenger of Allah^{saww}.

(10) حديث موسى عن علي بن اسماعيل عن صفوان عن العلاء بن رزين عن محمد بن مسلم قال سأله عن الاعمال هل تعرض على النبي قال ما فيه شك قلت له ارأيت قول الله تعالى اعملوا فسيرى الله عملكم ورسوله و المؤمنون قال انهم شهدوا الله في ارضه.

10 – It has been narrated to us by Musa, from Ali Bin Ismail, from Safwaan, from Al-A’la Bin Razeyn, from Muhammad Bin Muslim who said:

‘I asked about the deeds, do they get presented to the Prophet^{saww}?’ He^{asws} said: ‘There is no doubt regarding it’. He^{asws} said to me, ‘Have you not seen the Statement of Allah^{azwj} **[9:105] Work, Allah will see your work and His Messenger and the believers**’. He^{asws} said: ‘They are the witnesses of Allah^{azwj} in His^{azwj} Earth’.

(11) حدثنا احمد بن محمد عن الحسن بن علي الوشا قال سمعت ابا الحسن الرضا عليه السلام يقول ان الاعمال تعرض على رسول الله صلى الله عليه وآلله ابرارها وفجارها.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa who said:

'I heard Abu Al-Hassan Al-Reza^{asws} say that: 'The deeds get presented to the Messenger of Allah^{saww}, the good ones of it as well as the bad ones of it'.

(12) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن جعفر وفضاله عن سعيد عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال ان اعمال امة محمد صلى الله عليه وآلله تعرض على رسول الله صلى الله عليه وآلله في كل خميس فيستحبى احدهكم من رسول الله ان تعرض عليه القبيح.

12 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far and Fazala, from Saeed, from Abdullah Bin Sinan, who has said:

'Abu Abdullah^{asws} having said that: 'The deeds of the community of Muhammad^{saww} get presented to the Messenger of Allah^{saww} during every Thursday. Each one of you should be ashamed from the Messenger of Allah^{saww} that his ugly deeds will get presented to him^{saww}'.

(13) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن الفضيل عن صاحبه قال ان اعمال هذه الامة تعرض على رسول الله صلى الله عليه وآلله في كل خميس ابرارها وفجارها.

13 – It has been narrated to us by Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Al-Fazeyl, who has said:

'My Master^{asws} has said that: 'The deeds of this community get presented to the Messenger of Allah^{saww} during every Thursday, good ones of it as well as the bad ones of it'.

(14) حدثنا احمد بن محمد عن على بن النعمان عن داود بن النعمان عن ابى ايوب عن محمد بن مسلم عن ابى جعفر عليه السلام قال ان اعمال العباد تعرض على نبیکم كل عشية الخميس فليستحبى احدهكم ان تعرض على نبیه العمل القبيح.

14 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Dawood Bin Al-No'man, from Abu Ayyub, from Muhammad Bin Muslim, who has said:

'Abu Ja'far^{asws} having said that: 'The deeds of the servants get presented to your Prophet^{saww}, every Thursday evening. Each one of you should be ashamed of presenting his ugly deeds to his Prophet^{saww}'.

(15) حدثنا احمد بن محمد عن على بن منصور البزرج عن سليمان. بن خالد عن ابى عبد الله عليه السلام قال سمعته يقول ان اعمال العباد تعرض كل خميس على رسول الله صلى الله عليه وآلله فإذا كان يوم عرفة هبط الرب تبارك وتعالى وهو قول الله تبارك وتعالى وقدمنا إلى ما عملوا من عمل فجعلناه هباءً متذراً فقلت جعلت فداك اعمال من هذه قال اعمال مبغضينا وبغضي شيعتنا.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Mansour Al-Bazraj, from Suleyman Bin Khalid, who has said:

'I heard Abu Abdullah^{asws} say that: 'The deeds of the servants get presented, every Thursday to the Messenger of Allah^{saww}. If it was the day of Arafa, the Lord^{azwj} Sends (them) down, and it is the Statement of Allah^{azwj} Blessed and High [25:23] **And We shall turn to whatever deeds they did and We shall make such deeds as floating dust scattered about**'. I said, 'May I be sacrificed for you, are my deeds from these?' He^{asws} said: 'The deeds of those that hate us^{asws} and hate our Shiites'.

(16) حدثنا احمد بن موسى عن يعقوب بن يزيد عن محمد بن ابى عمير عن حفص بن البخترى عنه عليه السلام قال تعرض الاعمال يوم الخميس على رسول الله صلى الله عليه وآلله وعلى الانما (ع).

16 – It has been narrated to us by Ahmad Bin Musa, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hafs Bin Al-Bakhtary, who has said:

'I heard him^{asws} say: 'The deeds get presented, on the day of Thursday, to the Messenger of Allah^{saww} and the Imams^{asws}.

(17) حدثنا ابراهيم بن هاشم بن عثمان بن عيسى عن سمعة عن أبي عبد الله عليه السلام قال سمعته يقول مالكم تسئون إلى رسول الله صلى الله عليه وآلـهـ فـقـالـ لـهـ رـجـلـ جـعـلـتـ ذـاكـ وـكـيـفـ يـسـئـونـ فـقـالـ اـمـاـ تـعـلـمـونـ اـنـ اـعـمـالـكـ تـعـرـضـ عـلـيـهـ فـإـذـاـ رـأـيـ فـيـهـ مـعـصـيـةـ اـللـهـ سـائـهـ فـلـاـ تـسـئـوـ رـسـوـلـ اللـهـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ وـسـوـرهـ.

17 – It has been narrated to us by Ibrahim Bin Hashim Bin usman Bin Isa, from Sama'at, who has said:

'I heard Abu Abdullah^{asws} say: 'Do not disappoint the Messenger of Allah^{saww}'. A man said to him^{asws}, 'May I be sacrificed for you^{asws}', and how does one disappoint him^{saww}'. He^{asws} said: 'But, know that your deeds get presented to him^{saww}'. If he^{saww} sees disobedience to Allah^{azwj} in them, it displeases him. Do not disappoint the Messenger of Allah^{saww}, and please him, make him^{saww} happy'.

(5) باب عرض الاعمال على الانمة الاحياء والاموات

CHAPTER 5 – PRESENTATION OF THE DEEDS OF THE LIVING AND THE DEAD, TO THE IMAMS^{asws}

(1) حدثنا محمد بن الحسين ويعقوب بن يزيد عن ابن ابي عمير عن ابن اذينه عن بريد العجلی قال كنت عند ابی عبد الله ع فسألته عن قوله تعالى اعملوا فسیری الله عملکم ورسوله والمؤمنون قال ایانا عنی.

1 – It has been narrated to us by Muhammad Bin Al-Husayn and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly, who said:

'I was with Abu Abdullah^{asws}. I asked him^{asws} about the Statement of the High^{azwj} [9:105] **Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'It means us^{asws}'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سعيد عن يحيى الحلبي عن اديم بن الحر عن معلى بن خنيس عن ابی عبد الله عليه السلام في قول الله تبارك وتعالی اعملوا فسیری الله ورسوله والمؤمنون قال هو رسول الله صلی الله عليه وآلہ وآلہ و الانمة تعرض عليهم اعمال العباد كل خمیس.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Adeym Bin Al-Hurr, from Moala Bin Khunays, who said:

'Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Blessed and High [9:105] **Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'It is to the Messenger of Allah^{saww} and the Imams^{asws} that the deeds get presented to, every Thursday'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن المیثمی قال سألت ابا عبد الله عليه السلام عن قول الله تعالى فسیری الله عملکم ورسوله والمؤمنین قال هم الانمة.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Maysami who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} the High [9:105] **Allah will see your work and His Messenger and the believers**', he^{asws} said: 'They^{asws} are the Imams^{asws}'.

(4) حدثنا احمد بن موسی عن الحسن بن على الخشاب عن على بن حسان عن عبد الرحمن بن كثير عن ابی عبد الله قوله قل اعملوا فسیری الله عملکم ورسوله والمؤمنون قال هم الانمة تعرض عليهم اعمال العباد كل يوم إلى يوم القيمة.

4 – It has been narrated to us by Ahmad Bin Musa, from Al-Hassan Bin Ali Al-Khashaab, from Ali Bin Hasaan, from Abdul Rahmaan Bin Kaseer, who has said:

'Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} [9:105] **Say: Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'They^{asws} are the Imams^{asws}. The deeds of the servants will get presented to them^{asws} every day up to the Day of Judgement'.

(5) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضیل عن ابی الحسن ع في هذه الاية قل اعملوا فسیری الله عملکم ورسوله والمؤمنون قال نحن هم.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan^{asws} regarding this Verse [9:105] **Say: Work, Allah will see your work and His Messenger and the believers**', said: 'We^{asws} are they^{asws}'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن الحسين بن بشار عن ابی الحسن ع في قول الله تبارك وتعالی اعملوا فسیری الله عملکم ورسوله والمؤمنون قال نحن هم.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Husayn Bin Bashaar, who has said:

'Abu Al-Hassan^{asws} regarding the Statement of Allah^{azwj} Blessed and High [9:105] **Allah will see your work and His Messenger and the believers**', he^{asws} said: 'We^{asws} are they^{asws} (i.e. the believers)'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن علي عن أبي بصير عن أبي عبد الله عليه السلام قال تعرض على رسول الله صلى الله عليه وآله اعمال العباد كل صباح ابرارها وفجارها فاحذروا وهو قول الله اعملوا فسيرى الله عملكم ورسوله والمؤمنون.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali, from Abu Baseer, who has said:

'Abu Abdullah^{asws} having said: 'The deeds of the servants get presented to the Messenger of Allah^{saww} every morning, the good ones from it as well as the bad ones from it, and it is the Statement of Allah^{azwj} [9:105] **Work, Allah will see your work and His Messenger and the believers**'.

(8) حدثنا احمد بن الحسين عن ابيه عن عبد الكرييم بن يحيى الخثعى عن بريد العجلى قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال مامن مؤمن يوم لا كافر فتوضع في قبره حتى تعرض عمله على رسول الله صلى الله عليه وآله وعلى على عليه السلام فهم جرا إلى آخر من فرض الله طاعته على العباد.

8 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Kareem Bin Yahya Al-Khash'ai, from Bureyd Al-Ajaly who said:

'I said to Abu Ja'far^{asws} [9:105] **Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'There is none from the believer who dies, nor an infidel, gets placed in his grave until his deeds get presented to the Messenger of Allah^{saww}, and to Ali^{asws}. These get shown to each one^{asws} whose the obedience to whom^{asws} has been Obligated by Allah^{azwj} on the servants'.

(9) حدثنا احمد بن محمد عن رواه عن صالح بن النضر عن يونس عن ابى الحسن الرضا عليه السلام قال سمعته يقول في الامام حين ذكر يوم الخميس فقال هو يوم تعرض فيه الاعمال على الله وعلى رسوله وعلى الائمة.

9 – It has been narrated to us by Ahmad Bin Muhammad, from Saleh Bin Al-Nazar, from Yunus, who has said:

'Abu Al-Hassan Al-Reza^{asws} said, 'I heard him^{asws} say regarding the Imam^{asws} when I mentioned the day of Thursday, he^{asws} said: 'It is the day in which the deeds get presented to Allah^{azwj}, and to His^{azwj} Messenger^{saww}, and to the Imams^{asws}'.

(10) حدثنا احمد بن الحسين عن ابيه عن عبد الكرييم بن يحيى الخثعى عن بريد بن معاوية العجلى قال قلت لابي جعفر عليه السلام اعملوا فسيرى الله عملكم ورسوله والمؤمنون فقال ما من مؤمن يوم لا كافر فيوضع في قبره حتى عرض على رسول الله صلى الله عليه وآله وعلى على عليه السلام فهم جرا إلى آخر من فرض الله طاعته على العباد.

10 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Kareem Bin Yahya Al-Khash'amy, from Bureyd Bin Muawiya Al-Ajaly who said:

'I said to Abu Ja'far^{asws} [9:105] **Work, Allah will see your work and His Messenger and the believers**', he^{asws} said: 'There is none from the believers who dies, nor an infidel gets placed in his grave until his deeds get presented to the Messenger of Allah^{saww} and to Ali^{asws}. These get shown to each one^{asws} also, whose obedience to whom^{asws} has been Obligated by Allah^{azwj} on the servants'.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبى عن عبد الحميد الطانى عن يعقوب بن شعيب الميثمى قال سأله ابا عبد الله عليه السلام عن قول الله عز وجل اعملوا فسيرى الله عملكم ورسوله والمؤمنون قال هم الائمة.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'aiy, from Yaqoub Bin Shuayb Al-Maysami who said:

'I asked Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic [9:105] ***Work, Allah will see your work and His Messenger and the believers***', he^{asws} said: 'They^{asws} are the Imams^{asws}'.

(6) باب في عرض الاعمال على الانمة الاحياء من آل محمد ص

CHAPTER 6 – REGARDING THE PRESENTATION OF THE DEEDS TO THE LIVING IMAMS^{asws} FROM THE PROGENY^{asws} OF MUHAMMAD^{saww}

(1) حدثنا يعقوب بن يزيد عن الحسن بن علي بن ابي حمزة عن ابي بصير قال قلت لابي عبد الله عليه السلام قول الله تعالى اعملوا فسيري الله عملكم ورسوله و المؤمنون قلت من المؤمنون قال من عسى ان يكون الا صاحبك

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washaa, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullah^{asws} the Statement of Allah^{azwj} [9:105] Work, Allah will see your work and His Messenger and the believers', I said, 'Who are the believers?' He^{asws} said: 'Who else can it be except for your Master^{asws}?'

(2) حدثنا ابراهيم بن هاشم عن القاسم بن محمد الزيات عن عبد الله بن ابان الزيات وكان يكنى عبد الرضا قال قلت للرضا عليه السلام ادع الله لى ولا هل بيته قال أو لست افعل والله ان اعمالكم لتعرض على في كل يوم وليلة فاستعزمت ذلك فقال اما تقراء كتاب الله قل اعملوا فسيري الله عملكم ورسوله والمؤمنون.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Al-Qasim Bin Muhammad Al-Ziyaat, from Abdullah Bin Abaan Al-Ziyaat, and he used to be called Abdul Reza who said:

'I said to Al-Reza^{asws}, 'Supplicate to Allah^{azwj} for me and for my family'. He^{asws} said: 'Or I^{asws} may not do it. By Allah^{azwj}, your deeds get presented to me^{asws} during every day and night. Consider that to be great (give importance to that). Have you not read the Book of Allah^{azwj} [9:105] Say: Work, Allah will see your deeds and His Messenger and the believers?'

(3) حدثنا احمد بن محمد عن عبد الله بن ايوب عن داود الرقى قال دخلت على ابي عبد الله ع فقال لي يا داود اعمالكم عرضت على يوم الخميس فرأيت لك فيها شيئاً فرحتي وذلك صلتناك لابن عمك اما انه سيمحق اجله ولا ينقص رزقك قال داود كان لى ابن عم ناصب كثير العيال محتاج فلما خرجت إلى مكة امرت له بصلة فلما دخلت على ابي عبد الله عليه السلام اخبرني بهذا.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullah Bin Ayub, from Dawood Al-Raqy who said:

'I came to Abu Abdullah^{asws}. He^{asws} said to me: 'O Dawood, your deeds get presented to me^{asws} on the day of Thursday. I^{asws} saw something in them that made me^{asws} happy, and that was you maintaining good relations with your cousin. It would expedite the removal of his tribulations and it would not reduce your sustenance'. Dawood said, 'My cousin had many children and was a needy person. When I went out to Mecca, I visited him'. When I came up to Abu Abdullah^{asws}, he^{asws} informed me about this'.

(4) حدثنا احمد بن علي بن فضال عن ابيه عن ابن بكير قال سئلت ابا جعفر عليه السلام عن قول الله عزوجل قل اعملوا فسيري الله عملكم ورسوله والمؤمنون قال ت يريد ان تروى على هو الذى في نفسك.

4 – It has been narrated to us by Ahmad Bin Ali Bin Fazaal, from his father, from Ibn Bakeyr who said:

'I asked Abu Ja'far^{asws} about the Statement of Allah^{azwj} Mighty and Majestic [9:105] Say: Work, Allah will see your deeds and His Messenger and the believers', he^{asws} said: 'Would you like me^{asws} to report to you that which is in yourself (the deeds that you have done)?'.

(5) حدثنا احمد بن محمد عن عبد الله بن محمد عن عبد الله بن محمد الحجال عن ثعلبة عن زراره عن أبي جعفر عليه السلام في قول الله اعملوا فسيري الله عملكم ورسوله و المؤمنون قال اما انت لسامع ذلك مني لذاتي العراق فتقول سمعت محمد بن على يقول كذا وكذا ولكنه الذي في نفسك.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Abdullaah Bin Muhammaad, from Abdullaah Bin Muhammaad Al-Hajaal, from Tha'albat, from Zarara, who has said:

'**Abu Ja'far^{asws}**, regarding the Statement of Allah^{azwj} [9:105] **Say: Work, Allah will see your work and His Messenger and the believers'**, said: 'But you have heard that from me^{asws}. When we^{asws} come to Al-Iraq, you will say, 'I heard from Muhammad Bin Ali^{asws} such and such', but it would be that which is in yourself'.

(6) حدثنا أبو طالب عن حماد بن عيسى عن حريز عن محمد بن مسلم وزراره قال سئلنا أبا عبد الله عن الاعمال تعرض على رسول الله صلى الله عليه وآلـهـ قال ما فيه شك ثم تلا هذه الآية قال اعملوا فسيري الله عملكم ورسوله والمؤمنون قال إن الله شهداء في أرضه.

6 – It has been narrated to us by Abu Talib, from hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim and Zarara who said:

'We asked Abu Abdullaah^{asws} about the deeds getting presented to the Messenger of Allah^{saww}. He^{asws} said: 'There is no doubt in this'. Then he^{asws} recited this Verse [9:105] **Say: Work, Allah will see your work and His Messenger and the believers'**. He^{asws} said: 'They^{asws} are the witnesses for Allah^{azwj} in His^{azwj} Earth'.

(7) حدثنا يعقوب بن يزيد عن محمد بن الحسين عن حماد بن عيسى عن حريز عن محمد بن مسلم قال سئل أبا عبد الله عليه السلام عن الاعمال تعرض على رسول الله صلى الله عليه وآلـهـ قال ما فيه شك ثم تلا هذه الآية قال اعملوا فسيري الله عملكم ورسوله والمؤمنون قال إن الله شهداء في أرضه.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Al-Husayn, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said:

'I asked Abu Abdullaah^{asws} about the deeds getting presented to the Messenger of Allah^{saww}. He^{asws} said: 'There is no doubt in it'. Then he^{asws} recited this Verse [9:105] **Say: Work, Allah will see your work and His Messenger and the believers'**. He^{asws} said: 'They^{asws} are the witnesses for Allah^{azwj} in His^{azwj} Earth'.

(8) حدثنا الهيثم النهدي عن أبيه عن عبد الله بن ابان قال قلت للرضا عليه السلام وكان بيني وبينه شيء ادع الله له ولم يواليك فقال والله ان اعمالكم لتعرض على في كل خميس.

8 – It has been narrated to us by Al-haysam Al-Nahdy, from his father, from Abdullaah Bin Abaan who said:

'I said to Al-Reza^{asws}, and there was something between me and him^{asws}, 'Supplicate to Allah^{azwj} for me, and for your^{asws} friends'. He^{asws} said: 'By Allah^{azwj}, your deeds get presented to me^{asws} during every Thursday'.

(9) حدثنا علي بن اسماعيل عن محمد بن عمرو الزيات عن عبد الله بن ابان الزيارات مثل رواية النهدي.

9 – It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Abdullaah Bin Abaan Al-Ziyaat, who has narrated:

'A similar to the report of Al-Nahdy (The above Hadeeth).

(10) حدثنا السندي بن محمد عن العلاء بن رزين عن محمد بن مسلم عن أبي جعفر عليه السلام قال سئلته عن الاعمال هل يعرض على رسول الله صلى الله عليه وآلـهـ قال ما فيه شك قيل له ارأيت قول الله تعالى اعملوا فسيري الله عملكم ورسوله والمؤمنون فقال الله شهداء في أرضه.

10 – It has been narrated to us by Al-Sanady Bin Muhammad, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim, who has said:

'I asked Abu Ja'far^{asws} about the deeds, 'Do they get presented to the Messenger of Allah^{saww}?' He^{asws} said: 'There is no doubt in it'. It was said to him^{asws}, 'You^{asws} see the Statement of Allah^{azwj} the High [9:105] **Say: Work, Allah will see your work**

and His Messenger and the believers'. He^{asws} said: 'They^{asws} are witnesses for Allah^{azwj} in His^{azwj} Earth'.

(١١) حديثنا محمد بن علي بن سعيد الزيات عن عبد الله بن ابى قال قلت للرضا عليه السلام ان قوما من مواليك سئلوا نى ان تدعوا الله لهم فقال والله انى لتعرض على فى كل يوم اعمالهم.

11 – It has been narrated to us by Muhammad Bin Ali Bin Saeed Al-Ziyaat, from Abdullah Bin Abaan who said:

'I said to Al-Reza^{asws} that, 'There is a group from those that have befriended you^{asws}, that would like you^{asws} to supplicate to Allah^{azwj} for them'. He^{asws} said: 'By Allah^{azwj}, I^{asws} am the one to whom^{asws} their deeds get presented to every day'.

(7) باب في الانمة انهم تعرض عليهم الاعمال في امر العمود الذي يرفع للانمة وما يصنع بهم في بطون امهاتهم.

CHAPTER 7 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES TO WHOM^{asws} ARE PRESENTED THE DEEDS IN THE MATTER OF THE PILLAR WHICH IS RAISED FOR THE IMAMS^{asws}, AND WHAT THEY^{asws} MAKE OF IT WHILST BEING IN THE HOLY LAPS OF THEIR^{asws} MOTHERS

(1) حدثنا محمد بن الحسين عن أبي داود المسترق عن محمد بن مروان عن أبي عبد الله عليه السلام قال سمعته يقول ان الله إذا أراد الله ان يخلق الامام انزل قطرة من ماء المزن فيقع على كل شجرة فيأكل منه ثم ي الواقع فيخلق الله الامام فيسمع الصوت في بطنه امه فإذا وقع على الارض رفع له نور يرى اعمال العباد فإذا ترعرع كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلأ لا مبدل لكلماته وهو السميع العليم

1 - It has been narrated to us by Muhammad Bin Al-Husayn, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, who said:

'I heard Abu Abdullah^{asws} say that: 'When Allah^{azwj} Intends to Create the Imam^{asws}, He^{azwj} Sends down a (holy) drop of water from the clouds. All of it falls on a vegetable from which the Imam^{asws} eats and Allah^{azwj} Creates the Imam^{asws}. He^{asws} hears the voice whilst inside the (holy) body of his^{asws} mother. When he^{asws} lands on the ground, a pillar of Light is raised for him^{asws}. He^{asws} sees the deeds of the servants. It is found written on his^{asws} right shoulder "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**".'

(2) حدثنا احمد بن محمد عن علي بن الحكم عن محمد بن مروان قال قال أبو جعفر عليه السلام إذا دخل أحدكم على الامام فلينظر ما يتكلم به فإن الامام يسمع الكلام في بطنه امه فإذا هي وضعته سطع لها نور ساطع إلى السماء وسقط في عضده الايمان مكتوب وتمت كلمة ربك صدقا وعدلأ لا مبدل لكلماته وهو السميع العليم فإذا هو تكلم رفع الله له عموداً ويسرف به على الأرض يعلم به اعمالهم.

2 - It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Marwaan who said:

'Abu Ja'far^{asws} said: 'When one of you comes to the Imam^{asws} he should look at what he speaks about, for the Imam^{asws} hears the speech even before appearing to (the lap of) his^{asws} mother. A light is established which extends up to the sky, and down, and on his^{asws} right shoulder is written "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**". When he^{asws} starts to speak, Allah^{azwj} Raises for him^{asws} a pillar, and he^{asws} oversees by it on the Earth and knows by it, their deeds'.

(3) حدثنا احمد بن محمد عن علي بن الحكم عن سيف بن عمر عن اسحاق عن عميره عن اسحق قال أبو عبد الله عليه السلام الامام يسمع الصوت في بطنه سقط إلى الأرض كتب على عضده الايمان وتمت كلمة ربك صدقا وعدلأ لا مبدل لكلماته وهو السميع العليم فإذا ترعرع نصب له عموداً من نور من السماء إلى الأرض يرى به اعمال العباد.

3 - It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeira, from Is'haq, from Amaar who said:

'Abu Abdullah^{asws} said: 'The Imam^{asws}, hears the voice before appear into the lap of his^{asws} mother. When he^{asws} lands on the ground, there is written on his^{asws} right shoulder "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**". When he^{asws} grows up, a pillar of Light is established for him^{asws}, which stretches from the sky to the Earth. He^{asws} sees by it the deeds of the servants'.

(4) حدثنا احمد بن محمد عن الحسن بن محبوب عن صالح بن سهل الهمداني و غيره رواه عن يونس بن ظبيان عن ابى عبد الله عليه السلام قال إذا اراد الله ان يقبض روح امام و يخلق من بعده ااما انزل قطرة من ماء تحت العرش إلى الارض فيلقها على ثمرة او على بقلة فیأكل تلك الثمرة او تلك البقلة الامام الذى يخلق الله منه نطفة الامام الذى يقوم من بعده قال فيخلق الله من تلك القطرة نطفة في الصلب ثم يصير إلى الرحم فيمكث فيها اربعين ليلة فإذا مضى له اربعون ليلة سمع الصوت فإذا مضى له اربعة أشهر كتب على عضده الايمان وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا خرج إلى الأرض اوتى الحكم وزين بالعلم والوقار والبس الهيبة وجعل له مصباح من نور يعرف به الضمير ويرى به اعمال العباد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Saleh Bin Sahl Al-Hamdayn and someone else, from Yunus Bin Zibyan, who has said:

‘**Abu Abdullah^{asws}** having said: ‘When Allah^{azwj} Intends to Capture the soul of the Imam^{asws}, and Creates an Imam^{asws} after him^{asws}, He^{azwj} Sends down a drop of water from beneath the Throne, to the Earth. It reaches the Imam^{asws} from a fruit or a vegetable when he^{asws} eats that particular fruit or that particular vegetable, from whom^{asws} Allah^{azwj} Creates the seed of the Imam^{asws} who^{asws} will stand after him^{asws}. Allah^{azwj} Creates from that drop (of water), the seed in the back, then Transfers it to the wife of the Imam^{asws}. It stays there for forty nights. When forty nights pass by for him^{asws}, he^{asws} hears the voice as if forty months have gone by. There is found written on his^{asws} right shoulder “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When he^{asws} comes out on the Earth, he^{asws} is Given the wisdom, and adorned with knowledge, and the dignity, and covered in prestige, and a lamp of Light is Made for him^{asws} by which he^{asws} recognises the conscience and he^{asws} sees by it the deeds of the servants’.

(5) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن الحسن بن راشد قال سمعت ابا عبد الله عليه السلام يقول ان الله تبارك وتعالى إذا احب ان يخلق الامام امر ملكا ان يأخذ شربة من ماء تحت العرش فيسوقها اياه فمن ذلك يخلق الامام ويكتب اربعين يوما وليلة في بطنه امه لا يسمع الصوت ثم يسمع بعد ذلك الكلام. فإذا ولد بعث ذلك الملك فيكتب بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا مضى الامام الذى كان من قبله رفع لهذا منارا من نور ينظر به إلى اعمال الخالقين فبها يفتح الله على خلقه.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Al-Hassan Bin Rashid who said:

‘I heard Abu Abdullah^{asws} say that: ‘When Allah^{azwj} Blessed and High Desires to Create the Imam^{asws}, He^{azwj} Orders an Angel to take a drink from the water beneath the Throne. He quenches by that the one^{asws} from whom^{asws} the Imam^{asws} is to be Created, and he^{asws} stays for forty days within Holy cradle of his^{asws} mother during which he^{asws} does hear the voice. He^{azwj} Sends that Angel when he^{asws} appears, who writes between his^{asws} eyes “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”**. When the Imam^{asws} before him^{asws} passes away, a pillar of Light is Raised for him^{asws} by which he^{asws} looks at the deeds of the creatures. By this means Allah^{azwj} Establishes His^{azwj} Argument on His^{azwj} Creation’.

(6) حدثنا الهيثم بن ابى المسروق عن محمد بن فضيله عن مروان قال سمعت ابا جعفر عليه السلام يقول ان الامام منا يسمع الكلام في بطنه امه فإذا وقع على الارض بعث الله ملكا فكتب على عضده وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم يرفع له عمودا من نور يرى به اعمال العباد.

6 – It has been narrated to us by Al-Haysam Bin Abu Al-Masrouq, from Muhammad Bin Fazeyla, from Muhammad Bin Marwaan who said:

‘I heard Abu Ja'far^{asws} say that: ‘The Imam^{asws} from us^{asws} hears the speech whilst still inside the Holy body of his^{asws} mother. When he^{asws} is placed on the ground, Allah^{azwj} Sends an Angel who writes on his^{asws} shoulder “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can**

change His words, and He is the Hearing, the Knowing”, the a pillar of Light is Raised for him^{asws} by which he^{asws} sees the deeds of the servants’.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن مقاتل عن الحسين بن احمد المنقري عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق امام انزل قطرة من تحت عرشه على بقلة من ثمرة من ثمارها فاكل منها الامام ف تكون نطفة من تلك القطرة فإذا مكث في بطن امه اربعين يوما سمع الصوت فإذا تمت له اربعة اشهر كتب على عضده الايمان وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا وضعته امه على الارض زين بالحكمة وجعل له مصباح من نور يرى به اعمالهم.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Maqaatil, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus Bin Zibyaan who said:

‘I heard Abu Abdullaah^{asws} say that: ‘When Allah^{azwj} Intends to Create the Imam^{asws}, He^{azwj} Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from the fruits of it. The Imam^{asws} in whom the seed is to occur from that drop, eats it. He^{asws} stays inside the holy body of his^{asws} mother for forty days, he^{asws} hears the voice as if forty months have gone by for him^{asws}. It is written on his^{asws} right shoulder “[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”. When he^{asws} gets placed from his^{asws} mother, onto the ground, he^{asws} is adorned with the wisdom, and a lamp from Light is Made for him^{asws} by which he^{asws} sees their (people’s) deeds’.

(8) حدثنا احمد بن عبد الجبار عن عبد الرحمن بن ابي نجران عن الحسن بن محبوب عن مقاتل عن الحسين بن احمد عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق الامام انزل قطرة من تحت عرشه على بقلة من بقل الارض او ثمرة من ثمارها فاكلها الذي يكون منه الامام ف كانت تلك النطفة من تلك القطرة فإذا مضت عليه اربعون يوما سمع الصوت في بطن امه فإذا مضت عليه اربعة اشهر كتب على عضده الايمان وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا سقط من بطن امه زين بالحكمة وجعل له مصباح من نور يرى به اعمالهم.

8 – It has been narrated to us by Ahmad Bin Abdul Jabbar, from Abdul Rahmaan Bin Abu Najraan, from Al-Hassan Bin Mahboub, from Maqaatil, from Al-Husayn Bin Ahmad, from Yunus Bin Zibyaan who said:

‘I heard Abu Abdullaah^{asws} say that: ‘When Allah^{azwj} Intends to Create the Imam^{asws}, He^{azwj} Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from its fruits. The one^{asws} from whom^{asws} the seed is to occur from that drop, eats it. Upon forty days, he^{asws} hears the voice from inside the holy body of his^{asws} mother as if forty months have gone by for him^{asws}. It is written on his^{asws} right shoulder “[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”. When he^{asws} lands (on the ground) from the body of his^{asws} mother, he^{asws} is adorned with the wisdom, and a lamp of Light is Made for him^{asws} by which he^{asws} sees their (people’s) deeds’.

(9) حدثنا احمد بن ابي الحسين احمد بن الحسين الحسيني و المختار بن زياد جمیعا عن اعلى بن ابی سکینة عن بعض رجاله عن اسحق بن عمار قال دخلت على ابی عبد الله عليه السلام اودعه السلام فقال اجلس شبه المغضب ثم قال يا اسحق كانك ترى انا من هذا الخلق اما علمت ان الامام منا بعد الامام يسمع في بطن امه فإذا وضعته امه كتب الله على عضده الايمان وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا شب وترعرع نصب له عمود من السماء إلى الارض ينظر به إلى اعمال العباد.

9 – It has been narrated to us by Ahmad Bin Al-Husayn, from Abu Al-Husayn Ahmad Bin Al-Haseyn Al-Husayni and Al-Mukhtar Bin Ziyaad together, from Ali Bin Abu Sakeena, from one of his men, from Is'haq Bin Amaar who said:

‘I came to Abu Abdullaah^{asws} seeking supplication. He^{asws} said: ‘Sit!', as if he^{asws} was unhappy, then said: ‘O Is'haq, it is as if you see that I^{asws} from this creation, but know, that the Imam^{asws} after Imam^{asws} from us^{asws}, he^{asws} hears whilst being inside

the holy body of his^{asws} mother. When he^{asws} is placed (on the ground from) his^{asws} mother, Allah^{azwj} Writes on his^{asws} right shoulder “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**”. When he^{asws} grows up, a pillar (of Light) is Established for him^{asws}, stretching from the sky to the Earth, by which he^{asws} looks at the deeds of the servants’.

(10) حدثنا احمد بن الحسين عن أبيه عن عبد الرحمن بن نجران عن الحسين بن علي بن مقرئ عن يونس عن أبي عبد الله عليه السلام قال سمعت ابا عبد الله عليه السلام يقول ان الله إذا اراد خلق امام انزل قطرة من تحت عرشه على بقلة من بقل الارض او ثمرة من ثمارها فاكلها الامام الذي يكون منه الامام فكانت النطفة من تلك القطرة فإذا مكث في بطنه اربعين يوما سمع الصوت فإذا مضى اربعين شهر كتب على عضده الايمان وتمت كلمة ربك صدق وعده لا مبدل لكلماته وهو السميع العليم فإذا سقط من بطنه امه اوتى الحكمة وجعل له مصباح يرى به اعمالهم.

10 – It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Abdul Rahmaan Bin Abu Najraan, from Al-Husayn Bin Ahmad Al-Munqary, from Yunus, who has said:

‘I heard Abu Abdullaah^{asws} say that: ‘When Allah^{azwj} Intends to Create an Imam^{asws}, He^{azwj} Sends down a drop from beneath the Throne on a vegetable from the vegetables of the Earth, or a fruit from its fruits. The Imam^{asws} from whom^{asws} the Imam^{asws} is to occur the seed from that drop, eats it. He^{asws} stays inside the body of his^{asws} mother for forty days. He^{asws} hears the voice as if forty months have gone by for him^{asws}. It is written on his^{asws} right shoulder “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**”. When he^{asws} lands (on the ground from) his^{asws} mother, he^{asws} is Given the wisdom, and a lamp (of Light) is Made for him^{asws}, by which he^{asws} sees their (people’s) deeds’.

(11) حدثنا احمد بن محمد عن سنان عن خالد الجوائى عن احدهما عليه السلام قال ان الامام ليسمع الصوت في بطنه امه فإذا قصل من امه كتب على عضده الايمان وتمت كلمة ربك صدق وعده لا مبدل لكلماته وهو السميع العليم فإذا قضيت إليه الأمور رفع له عمود من نور يرى به اعمال الخالقين.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Khalid Al-Jawa’iy, who has said:

‘One of them^{asws} having said that: ‘The Imam^{asws} hears the voice whilst inside the body of his^{asws} mother. When he^{asws} separates from his^{asws} mother, it is written on his^{asws} right shoulder “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**”. When the matters are Decided for him^{asws}, a pillar of Light is Raised for him^{asws} by which he^{asws} sees the deeds of the creatures’.

(8) باب في ان الامام يرى ما بين المشرق و المغارب بالنور

CHAPTER 8 – THE IMAM^{asws} SEES WHAT IS BETWEEN THE EAST AND THE WEST BY THE LIGHT

(1) حدثنا معاوية بن حكيم عن أبي داود المسترق عن محمد بن مروان عن أبي عبد الله عليه السلام قال ان الامام يسمع الصوت في بطن امه فإذا بلغ اربعة اشهر كتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا وضعته سطع له نور ما بين السماء والارض فإذا درج رفع له عمود من نور يرى به ما بين المشرق والمغارب.

1 – It has been narrated to us by Muawiya Bin Hakeem, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, who has said:

'Abu Abdullah^{asws} having said that: 'The Imam^{asws} hears the voice whilst within the body of his^{asws} mother. When forty months are reached, it gets written on his^{asws} right shoulder "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words**". When he^{asws} is placed (on the ground), a Light shines for him^{asws} what is between the Sky and the Earth. A pillar of Light is Raised for him^{asws} by which he^{asws} sees what is between the east and the west'.

(2) حدثنا معاوية بن حكيم عن أبي داود المسترق عن محمد بن مروان عن الفضيل بن يسار قال ان الامام منا يسمع الكلام في بطن امه فإذا وقع على الارض سطع له نور من السماء إلى الارض فإذا درج رفع له عمود من نور يرى به ما بين المشرق والمغارب.

2 – It has been narrated to us by Muawiya Bin Hakeem, from Abu Dawood Al-Mustaraq, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has said:

'He^{asws} said that: 'The Imam^{asws} from us^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} appears on the ground, a Light shines for him^{asws} from the sky to the Earth. A pillar of Light is Raised for him^{asws} by which he^{asws} sees what is between the east and the west'.

(3) حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسن بن عثمان عن محمد بن فضل عن أبي حمزة الثمالي قال قال أبو جعفر عليه السلام ان الامام منا ليسع الكلام في بطن امه حتى إذا سقط على الارض اتاه ملائكة فيكتب على عضده الايمن وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم حتى إذا شب رفع الله له عمودا من نور يرى فيه الدنيا وما فيها لا يستر عنه منها شئ.

3 – It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Fazal, from Abu Hamza Al-Thumaly who said:

'Abu Ja'far^{asws} said that: 'The Imam^{asws} from us^{asws} hears the speech whilst inside the body of his^{asws} mother until he^{asws} is placed on the ground. An Angel comes to him^{asws}. He writes on his^{asws} right shoulder "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**", until when he^{asws} grows up, Allah^{azwj} Raises for him^{asws} a pillar of Light. He^{asws} sees in it the world and what it contains. Nothing gets veiled from him^{asws}.

(9) باب في الامام يرفع له في كل بلد منار وينظر فيه إلى اعمال العباد

CHAPTER 9 – REGARDING THE IMAM^{asws}, A PILLAR IS RAISED FOR HIM^{asws} IN EVERY CITY, AND HE^{asws} LOOKS IN IT AT THE DEEDS OF THE SERVANTS

(1) حدثنا احمد بن محمد عن على بن حميد عن جمبل بن دراج قال روى غير واحد من اصحابنا قال لا تتكلموا في الامام فان الامام يسمع الكلام وهو جنин في بطنه امه فإذا وضعته كتب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع له في كل بلد منارا وينظر به إلى اعمال العباد.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Daraaj, from another one from our companions, who has narrated:

'He^{asws} said: 'Do not speak regarding the Imam^{asws}, for the Imam^{asws} hears the speech, while inside the holy body of his^{asws} mother. When he^{asws} is placed (on the ground), the Angel writes between his^{asws} eyes "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words,**". When he^{asws} is Established with the Command, a pillar is Raised for him^{asws} in every city, and he^{asws} looks by it at the deeds of the servants'.

(2) حدثنا عمران بن موسى عن ايوب بن نوح عن عبد السلام بن سالم عن الحسين عن يونس بن طبيان عن ابى عبد الله عليه السلام قال ان الامام يسمع في بطنه امه فإذا ولد خط على منكبيه خط ثم قال هكذا بيده فذلك قول الله تعالى وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وجعل له في كل قرية عمود من نور يرى به ما يعمل اهلها فيها.

2 – It has been narrated to us by Umraan Bin Musa, from Ayub Bin Nuh, from Abdul Salaam Bin Saalim, from Al-Husayn, from Yunus Bin Zibyaan, who has said:

'Abu Abdullah^{asws} having said that: 'The Imam^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} appears (for the outside world), a line of writing is written on him^{asws}'. Then he^{asws} said: 'Like this, by his^{asws} hand, for that is the Statement of Allah^{azwj} the High "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words**". A pillar of Light is Made for him^{asws} in every town by which he^{asws} sees what deeds its inhabitants are performing in it'.

(3) حدثنا على بن خالد عن ايوب بن نوح مثله.

3 – It has been narrated to us by Ali Bin Khalid, from Ayub Bin Nuh, who has narrated: 'A similar to it'.

(4) حدثنا احمد بن محمد عن على بن حميد عن منصور بن يونس رواه عن غير واحد من اصحابنا قال لا تتكلموا في الامام يسمع الكلام في بطنه امه فإذا وضعته كتب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالامر رفع الله له في كل بلد منارا من نور ينظر به إلى اعمال العباد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from another one from our companions, who has said:

'He^{asws} said: 'Do not speak regarding the Imam^{asws}. He^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} is placed (on the ground), the Angel writes between his^{asws} eyes "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words**". When he^{asws} is Established with the Command, Allah^{azwj} Raises for him^{asws} in every city a pillar of Light. He^{asws} looks by it to the deeds of the servants'.

(5) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد ومحمد بن الفضيل عن مروان عن الفضيل بن يسار عن ابى جعفر عليه السلام قال سمعته يقول ان الامام ليسع الكلام في بطنه امه حتى إذا سقط على الارض اتاه ملك فيكتب على عضده اليمين وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا شب رفع الله في كل قرية عمودا من نور مقامه في قرية ويعمل ما يعمل في القرية الاخرى.

5 - It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Bin Maad and Muhammad Bin Al-Fazeyl, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has narrated:

'I heard Abu Ja'far^{asws} say that: 'The Imam^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} lands on the ground, an Angel comes to him^{asws}. He writes on his^{asws} right shoulder "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**". When he^{asws} grows up, Allah^{azwj} Raises for him^{asws} in every town a pillar of Light, at his^{asws} place in the town, and he^{asws} knows what deeds are being done in the other town'.

(6) حدثنا احمد بن الحسين عن الحسين بن سعيد عن علي بن حميد عن يونس عن غير واحد من اصحابنا قال قال أبو جعفر عليه السلام لا تكلموا في الامام يسمع الكلام وهو جنين في بطن امه فإذا وضعته كتب الملك بين عينيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته فإذا قام بالأمر رفع الله له في كل بلد مثرا ينظر إلى اعمال الخالق.

6 - It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Husayn Bin Saeed, from Ali Bin Hadeed, from Mansour Bin Yunus, from another one from our companions who said:

'Abu Ja'far^{asws} said: 'Do not speak regarding the Imam^{asws}. He^{asws} hears the speech while still inside the body of his^{asws} mother. When he^{asws} is placed (on the ground). The Angel writes between his^{asws} eyes "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words**". When he^{asws} is Established with the Command, Allah^{azwj} Raises for him^{asws} in every city, a pillar. He^{asws} looks at the deeds of the creatures'.

(7) حدثنا عمران بن موسى عن ايوب بن نوح عن عامر الغضباني عن الحسين بن يونس بن ظبيان عن ابى عبد الله عليه السلام قال ان الامام يسمع في بطن امه فإذا ولد خط على منكبه خط ثم قال هكذا بيده وذلك قول الله تبارك وتعالى وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا قام بالأمر جعل الله له في كل قرية عمودا من نور يبصر به ما يعمل اهلها فيها.

7 - It has been narrated to us by Umraan Bin Musa, from Ayub Bin Nuh, from Al-Abbas Bin Aamir Al-Ghazbany, from Al-Husayn, from yunus Bin Zibyaan, who has said:

'Abu Abdullah^{asws} having said that: 'The Imam^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} appears (for the world), a line of writing is written on him^{asws}'. Then said: 'Like this, by his hand, and that is the Statement of Allah^{azwj} Blessed and High "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**". When he^{asws} is Established with the Command, Allah^{azwj} Makes for him^{asws} in every town, a pillar of Light by which he^{asws} visualises what deeds its inhabitants are performing in it'.

(10) باب الاحاديث التي في الامام انه يكون في قرية فبرى ما فى غيرها

CHAPTER 10 – THE HADEETH WHICH ARE REGARDING THE IMAM^{asws}, HE^{asws}, WHILST BEING IN A TOWN, SEES WHAT IS ELSEWHERE

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن الفضيل الازدي عن بعض رجاله عن ابى عبد الله عليه السلام الامام يسمع الكلام في بطنه امه فإذا سقط إلى الأرض نصب له عمود في بلاده وهو يرى ما في غيرها.

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Fazeyl Al-Azady, from one of his men, who has said:

‘Abu Abdullah^{asws} having said: ‘The Imam^{asws} hears the speech whilst inside the body of his^{asws} mother. When he^{asws} is placed on the Earth, a pillar of Light is Established for him^{asws} in his^{asws} city, and he^{asws} sees what is elsewhere (as well)’.

(2) حدثنا احمد بن محمد عن الحسن بن محبوب عن الربيع بن محبوب عن محمد بن مروان قال سمعت ابا عبد الله عليه السلام يقول ان الامام يسمع في بطنه امه فإذا ولد خط بين كتفيه وتمت كلمة ربك صدقوا وعدلا لا مبدل لكلماته فإذا صار الامر اليه جعل الله له عمودا من نور يبصر به ما يعمل به اهل كل بلدة.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Rabi'e Bin Muhammad Al-Muslimy, from Muhammad Bin Marwaan who said:

‘I heard Abu Abdullah^{asws} say that: ‘The Imam^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} appears (for the world), a line is written between his^{asws} shoulders “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words**”. When the Command goes to him^{asws}, Allah^{azwj} Makes for him^{asws} a pillar of Light by which he^{asws} visualises what deeds are being done by the inhabitants of every city’.

(3) حدثنا محمد بن عيسى عن الوشا عن محمد بن الفضيل بن مروان عن ابى جعفر عليه السلام قال سمعته يقول ان الامام إذا شب رفع الله له في كل قرية عمودا من نور يعلم ما يعمل في القرية الأخرى.

3 – It has been narrated to us by Muhammd Bin Isa, from Al-Washaa, from Muhammad Bin Al-Fazeyl, from Muhammad Bin Marwaan, from Al-Fazeyl Bin Yasaar, who has said:

‘I heard Abu Ja'far^{asws} say that: ‘When the Imam^{asws} grows up, Allah^{azwj} Raises for him^{asws} in every town, a pillar of Light. He^{asws} knows what deeds are being accomplished by the inhabitants of another town’.

(11) باب فصل الاحاديث في الانمة ليس فيها ذكر الروية

CHAPTER 11 – SEPARATE HADEETH REGARDING THE IMAMS^{asws} IN WHICH THE SIGHTING IS NOT MENTIONED

(1) حدثنا عمار بن يونس عن ايوب بن نوح عن العباس بن عامر الربيع بن محمد المسلمى عن محمد بن مروان قال قال أبو عبد الله عليه السلام يا محمد ان الامام يسمع الصوت في بطن امه فإذا ولد خط على منكبه خط ثم قال هكذا بيده وذلك قول الله و تمت كلمة ربك صدق و عدلا لا مبدل لكلماته وهو السميع العليم.

1 – It has been narrated to us by Amaar Bin Yunus, from Ayub Bin Nuh, from Al-Abbas Bin Aamir Al-Rabi'e Bin Muhammad Al-Musliimy, from Muhammad Bin Marwaan who said:

'Abu Abdullaah^{asws} said: 'O Muhammad, the Imam^{asws} hears the voice whilst inside the body of the mother. When he^{asws} appears (for the world), a line is written on his^{asws} shoulder'. Then said: 'Like this, by his^{asws} hand, and that is the Statement of Allah^{saww} "[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing".

(2) حدثنا احمد بن محمد عن الحسن بن علي الخراز عن الحسين بن المنقري عن يونس بن ظبيان قال سمعت ابا عبد الله عليه السلام يقول إذا اراد الله ان يجعل بامام او تي بسبع ورقات من الجنة فاكليهن قبل ان يقع فإذا وقع في الرحم سمع الكلام في بطن امه فإذا وضعته رفع له عمود من نور فيما بين السماء والارض وكتب على عضده الايمان وتمت كلمة ربك صدق و عدلا لا مبدل لكلماته وهو السميع العليم.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Khazaaz, from Al-Husan Bin Ahmad Al-Munqary, from Yunus Bin Zibyan who said:

'I heard Abu Abdullaah^{asws} say: 'When Allah^{awwj} Intends to Bless (the mother) with the Imam^{asws}, He^{awwj} Gives seven fruits from the Paradise to be eaten before that occurs. He^{asws} hears the speech whilst inside his^{asws} mother's abdomen. When he^{asws} is placed (on the ground), a pillar of Light is Raised for him^{asws}, stretching between the sky and the Earth, and it is written on his^{asws} right shoulder "[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing".

(3) حدثنا احمد بن محمد بن عمرو بن عبد العزيز عن الحميري عن يونس بن ظبيان قال أبو عبد الله عليه السلام وتمت كلمة ربك صدق و عدلا لا مبدل لكلماته وهو السميع العليم ثم قال هذا حرف في الانمة خاصة ثم قال يا يونس ان الامام يخلقه الله بيده لا يليه احد غيره وهو جعله يسمع ويرى في بطن امه حتى إذا صار إلى الارض خط بين كتفيه وتمت كلمة ربك صدق و عدلا لا مبدل لكلماته وهو السميع العليم.

3 – It has been narrated to us by Ahmad Bin Muhammad Bin Amro Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zibyan who said:

'Abu Abdullaah^{asws} said: "[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing". Then he^{asws} said: 'This letter (Harf) is regarding the Imams^{asws} exclusively'. Then he^{asws} said: 'O Yunus, Allah^{awwj} Created the Imam^{asws} with His^{awwj} Hands, One does not follow the Other, and he^{asws} is Made to be able to hear and see whilst inside the body of his^{asws} mother until when he^{asws} comes to the ground, a line is written between his^{asws} shoulders "[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing".

(4) حدثنا عباد بن سليمان الديلمي عن ابي عبد الله عليه السلام إذا استقرت نطفة الامام في الرحم اربعين ليلة نصب الله له عمودا من نور في بطن امه فإذا تم له اربعة أشهر في بطن امه اتاه ملك يقال له حيوان فيكتب على عضده الايمان وتمت كلمة ربك صدق و عدلا لا مبدل لكلماته وهو السميع العليم.

4 – It has been narrated to us by Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father, who has said:

‘**Abu Abdullah^{asws}** having said: ‘When the **Imam^{asws}** has settled inside the body for forty nights, Allah ^{azwj} Establishes a pillar of Light for him^{asws} therein. When forty months have been completed for him^{asws}, an Angel comes to him^{asws}, called **Haywaan**. He writes on his^{asws} right shoulder “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”.**

(5) حدثنا احمد بن محمد عن على بن حبيب عن جمبل بن دراج عن يونس بن ظبيان عن عيسى بن مطر عن عيسى بن جعفر عن عيسى بن جعفر بن محمد عليه السلام قال سمعته يقول ان الله إذا أراد ان يخلق الامام بعث ملكا فأخذ شربة من تحت العرش ثم اوصلها أو دفعها إلى الامام فيمكث في الرحم اربعين يوما لا يسمع بعد ذلك فإذا وضعته امه بعث ذلك الملك الذي كان اخذ الشربة ويكتب على عضده الايمن وتمت كلمة ربكم صدقها وعدلا لا مبدل لكلماته وهو السميع العليم.

5 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Daraaj, from Yunus Bin Zibyan, who has said:

‘I heard Ja’far Bin Muhammad^{asws} him^{asws} say that: ‘When Allah^{azwj} Intends to Create the **Imam^{asws}**, He^{azwj} Sends an Angel to take the drink from beneath the Throne, then connect it or hand it over to the **Imam^{asws}**. He^{asws} stays inside the body for forty days When his^{asws} mother places him^{asws} (on the ground), that Angel who was sent with the drink is Sent to write on his^{asws} right shoulder “[6:115] **And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing”.**

(12) باب الفصل الذى فيه الاحاديث النوادر مما يفعل بالانمة من الابواب التى فيما ذكر العمود والنور وغير ذلك

CHAPTER 12 – A SEPARATE CHAPTER IN WHICH ARE THE RARITIES FROM WHAT HAPPENS WITH THE IMAMS^{asws} FROM THOSE CHAPTERS IN WHICH IS THE MENTION OF THE PILLAR OF LIGHT AND OTHER THAN THAT

(1) حدثنا عبد الله بن محمد بن عيسى عن احمد بن سليم أو عمن رواه عن احمد بن سليم عن ابى محمد الهمданى عن اسحق الحريرى قال كنت عند ابى عبد الله عليه السلام فسمعته وهو يقول ان الله عمودا من نور حبه الله عن جميع الخالق طرفه عند الله وطرفه الآخر في اذن الامام فإذا أردنا الله شيئاً أواهه في اذن الامام.

1 – It has been narrated to us by Abdullah Bin Muhammad Bin Isa, from Ahmad Bin Sulaym, from Ahmad Bin Suleym, from Abu Muhammad Al-Hamdany, from Is'haq Al-Hureyri who said:

'I was in the presence of Abu Abdullah^{asws} and I heard him^{asws} say that: 'Allah^{azwj} Set us a pillar of Light. Allah^{azwj} Veiled it from the whole of the creation, one end of it is with Allah^{azwj} and one end of it is in the ear of the Imam^{asws}. When Allah^{azwj} Intends anything, He^{azwj} Reveals it into the ear of the Imam^{asws}.

(2) حدثنا الحسن بن على عن صالح ابن سهل عن ابى عبد الله عليه السلام قال كنت جالسا عنده فقال ابتداء منه يا صالح بن سهل ان الله جعل بينه وبين الرسول رسولا ولم يجعل بينه وبين الامام رسولا قال قلت وكيف ذاك قال جعل بينه وبين الامام عمودا من نور ينظر الله به إلى الامام وينظر الامام إذا أراد علم شيء نظر في ذلك النور فعرفه.

2 – It has been narrated to us by Al-Hassan Bin Ali, from Saleh Ibn Sahl, who has said:

'I was seated in the presence of Abu Abdullah^{asws}, he^{asws} began by saying: 'O Saleh Bin Sahl, Allah^{azwj} Made a messenger to be between Himself^{azwj} and His^{azwj} Messenger^{saww}, and did not Make a Messenger to be between Himself^{azwj} and the Imam^{asws}. I said, 'And how is that?' He^{asws} said: 'He^{azwj} Made to be between Himself^{azwj} and the Imam^{asws} a pillar of Light. Allah^{azwj} Looks by it to the Imam^{asws} and the Imam^{asws}, when he^{asws} intends to know something, looks in that Light. He^{asws} understands it'.

(3) حدثنا عمران بن موسى عن محمد بن الحسين عن عيسى بن هشام عن الحسين بن يونس عن ابى عبد الله عليه السلام قال إذا أراد الله ان يخلق ااماً اخذ الله بيده شربة من تحت عرشه فدفعه إلى ملك من ملائكته فلوصلها إلى الامام فكان الامام من بعده فإذا مضت عليه اربعون يوماً سمع الصوت وهو في بطنه فما أدى ولد اوتي الحكم وكتب على عضده اليمين وتنبت كلمة ربك صدقاً وعدلاً لا مبدل لكلماته وهو السميع العليم فإذا كان الامر يصل إلى ايه اعانه الله بثلاثمائة وثلاثة عشر ملكاً بعد اهل بدر وكانوا معه ومعهم سبعون رجلاً واثنتي عشر نفياً فاما السبعون فيبعثهم إلى الافق يدعون الناس إلى ما دعوا إليه ويجعل الله له في كل موضع مصباحاً يبصر به اعمالهم.

3 – It has been narrated to us by Umraan Bin Musa, from Muhammad Bin Al-Husayn, from Isa Bin Hashaam, from Al-Husayn Bin Yunus, who has said:

'Abu Abdullah^{asws} having said: 'When Allah^{azwj} intends to Create an Imam^{asws}, Allah^{azwj} Takes by His^{azwj} Hand a drink from beneath His^{azwj} Throne. He^{azwj} Hands it over to an Angel from among the Angels who takes it to the Imam^{asws} from whom^{asws} will be the Imam^{asws} after him^{asws}. When forty days go by for him^{asws}, he^{asws} hears the voice whilst he^{asws} is still inside the body of his^{asws} mother. When he^{asws} appears (in the world), he^{asws} is Given the wisdom, and it is written on his^{asws} right shoulder "[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing". When he^{asws} is with the Command, there arrive to him^{asws} three hundred and thirteen Angels as Helpers from Allah^{azwj}, the number of the combatants at the Battle of Badr that were with him^{asws}, and with him^{asws} are seventy men, and twelve bearers. As far as the seventy are concerned, he^{asws} sends them to the far horizons to call the

people to what he^{asws} calls to, and Allah^{azwj} Makes for him^{asws} in every place a lamp with which he^{asws} visualises their deeds’.

(4) حدثنا احمد بن اسحق عن الحسن بن العباس عن جريش عن ابى جعفر عليه السلام قال قال أبو عبد الله عليه السلام انا انزلناه نور كهيئة العين على راس النبي صلى الله عليه وآلہ والوصياء لا يريد احد من امر من امر الارض او امر من امر السماء إلى الحجب التي بين الله وبين العرش الا رفع طرفه إلى ذلك النور فرأى تفسير الذى اراد فيه مكتوبا.

4 – It has been narrated to us by Ahmad Bin Is'haq, from Al-Hassan Bin Al-Abbas Bin Jareysh, who has said:

'Abu Ja'far^{asws} says that Abu Abdullah^{asws} said: 'A Light, like a seeing eye, has been Sent down upon the head of the Prophet^{saww} and the successors^{asws}. If one of us^{asws} intends to know a matter from the matters of the Earth, or a matter from the matters of the sky, which has been Veiled between Allah^{azwj} and the Throne, he^{asws} lifts one of its ends of that Light to himself^{asws}, sees its explanation which he^{asws} had intended regarding it, written over there'.

(5) حدثنا محمد بن احمد عن محمد بن موسى عن محمد بن اسد الخراز عن عبد الله الخراساني مولى جعفر بن محمد عن بنان الجوزي عن اسحق القمي قال قلت لابي جعفر عليه السلام جعلت فداك ما قدر الامام قال يسمع في بطن امه فإذا وصل إلى الأرض كان على منكبه الایمن مكتوبا وتمت كلمة ربک صدقأ وعدلا لا مبدل لكلماته وهو السميع العليم ثم يبعث ايضا له عمودا من نور تحت بطان العرش إلى الأرض يرى فيه اعمال الخالق كلها ثم يتشعب له عمود آخر من عند الله إلى اذن الامام كلما احتاج إلى مزيد افرغ فيه افراغا.

5 – It has been narrated to us by Muhammad Bin Ahmad, from Muhammad Bin Musa, from Muhammad Bin Asad Al-Khazaaz, from Muhammad Bin Ismail, from Abdullah Al-Khorasany, the slave of Ja'far Bin Muhammad, from the sons of Al-Jowzy, from Is'haq Al-Qummey who said:

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}, what is the power (ability) of the Imam^{asws}? ' He^{asws} said: 'He^{asws} hears whilst inside the body of his^{asws} mother. When he^{asws} arrives on the ground, it is written on his^{asws} right shoulder "**[6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing**". Then, a pillar of Light is also Sent to him^{asws}, from beneath the Throne to the Earth. He^{asws} sees in it the deeds of all the creatures. Then another one is branched out for him^{asws}, from Allah^{azwj} to the ear of the Imam^{asws}. Whatever is needed to be increased, it is filled into his^{asws} ear a filling'.

(6) حدثنا أبو محمد عن عمران بن موسى بن جعفر البغدادي عن على بن اسباط عن محمد بن الفضيل عن أبي بكر الحضرمي قال قال لي أبو عبد الله عليه السلام يا ابا بكر ما يخفي على شئ من بلاكم.

6 – It has been narrated to us by Abu Muhammad, from Umraan Bin Musa, from Musa Bin Ja'far Al-Baghady, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Bakr Al-Khzramy who said:

'Abu Ja'far^{asws} said to me: 'O Abu Bakr, there is nothing hidden from me^{asws} from your cities'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن على بن احمد بن محمد عن ابيه قال كنت انا وصفوان عند ابى الحسن عليه السلام فذكروا الامام و فضله قال انما منزلة الامام في الارض بمنزلة القمر في السماء وفي موضعه هو مطلع على جميع الاشياء كلها.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ali Bin Ahmad bin Muhammad, from his father who said:

'I, and Safwan were in the presence of Abu Al-Hassan^{asws}. The Imam^{asws} and His^{asws} virtues were mentioned. He^{asws} said: 'The status of the Imam^{asws} in the Earth is of the status of the full moon in the sky, and in its place it is well-informed on all of the things'.

(8) حدثنا الهيثم النهدي عن اسماعيل بن مهران قال كنت انا واحمد بن نصر عند الرضا عليه السلام فجرى ذكر الامام
فقال الرضا عليه السلام انما هو مثل القمر يدور في كل مكان أو يريه من كل مكان.

8 – It has been narrated to us by Al-Haysam Al-Nahdy, from Ismail Bin Mahraan who said:
'I, and Ahmad Bin Nasr were in the presence of Al-Reza^{asws}. The mention of the Imam^{asws} ensued. Al-Reza^{asws} said: 'But, he^{asws} is like the full moon circling in every place', or 'he^{asws} sees from every place'.

(13) باب قول رسول الله ص في عرض الاعمال عليه ان حيotes وماماته خير لكم وان الارض لا تطعم منهم شيئاً

CHAPTER 13 – THE STATEMENT OF THE MESSENGER OF ALLAH^{saww} REGARDING THE PRESENTATION OF THE DEEDS TO HIM^{asws} THAT HIS^{saww} LIFE AND HIS^{saww} DEATH ARE BETTER FOR YOU ALL, AND THAT THE EARTH DOES NOT DEVOUR ANYTHING FROM THEM^{asws}

(1) حدثنا محمد بن الحسين عن جعفر بن بشير عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال قال النبي يوماً لاصحابه حيotes خير لكم ومماتي خير لكم قال فقلوا يارسول الله صلى الله عليه وآلـهـ هذا حياتك نعم قالوا فكيف مماتك فقال ان الله حرر لحومنا على الارض ان يطعم منها.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Abdullah Bin Sinan, who has said:

'Abdullah^{asws} having said: 'One day the Prophet^{saww} said to his^{saww} companions: 'My^{saww} life is better for you all, and my^{saww} passing away is better for you all'. They said, 'O Messenger of Allah^{saww}, This life of yours^{saww}? ' He^{saww} said: 'Yes'. They said, 'How can your^{saww} passing away (be better)? ' He^{saww} said that: 'Allah^{azwj} has Prohibited our^{saww} flesh on the Earth that it should eat from it'.

(2) حدثنا محمد بن عبد الجبار عن عبد الرحمن بن حماد عن القاسم بن عروه.

2 – It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abdul Rahmaan Bin Hamaad, from Al-Qasim Bin Urwah. (SEE HADEETH BELOW)

(3) وحدثنا عبد الله بن عمر المسلم عن رجل عن أبي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآلـهـ حيotes خير لكم ومماتي خير لكم فاما حيotes فان الله هديكم بي من الضلاله وانقذكم من شفا حفرة من النار واما مماتي فان اعمالكم تعرض على ما كان من حسن استزدت الله لكم وما كان من قبيح استغفرت الله لكم ف قال له رجل من المنافقين وكيف ذاك يا رسول الله صلى الله عليه وآلـهـ وقد رمت يعني صرت رميما فقال له رسول الله صلى الله عليه وآلـهـ كلا ان الله حرر لحومنا على الارض فلا يطعم منها شيئاً.

3 – And It has been narrated to us by Abdullah Bin Umar Al-Muslimy, from a man, who has narrated the following:

'Abu Abdullah^{asws} having said: 'The Messenger of Allah^{saww} said: 'My^{saww} life is better for you all, and my^{saww} passing away is better for you all. As for my^{saww} life, Allah^{azwj} has Guided you all by it from ignorance and Rescued you all from the brink of the pit of the Fire. And as for my^{saww} passing away, your deeds will get presented to me^{saww}. For what was beautiful from it, I^{saww} ask Allah^{azwj} to Increase it for you, and what was from the ugly ones from it, I^{saww} ask Allah^{azwj} to Forgive you for it'.

A man from the hypocrites said to him^{saww}, 'And how is that, O Messenger of Allah^{saww}, and you^{saww} would be bones, meaning become decayed'. The Messenger of Allah^{saww} said to him: 'No, but Allah^{azwj} has Prohibited our^{saww} flesh on the Earth, it does not eat from it anything'.

(4) حدثنا السندي بن محمد بن عن عاصم بن حميد عن أبي بصير عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآلـهـ لاصحابه حيotes خير لكم تحدثون ونحدث لكم ومماتي خير لكم تعرض على اعمالكم فان رأيت حسناً جميلاً حمدت الله على ذلك وان رأيت غير ذلك استغفرت الله لكم.

4 – It has been narrated to us by Al-Sanady Bin Muhammad, from Aasim Bin Hameed, from Abu Baseer, who said:

'Abu Ja'far^{asws} says that the Messenger of Allah^{saww} said to his^{saww} companions: 'My^{saww} life is better for you all, you present (your needs) to me^{saww} and we^{asws} answer to you all. And my^{saww} death is better for you all. Your deeds will get

presented to me^{saww}. If I^{saww} see good and beautiful, I^{saww} Praise Allah^{azwj} on that, and if I^{saww} see other than that, I^{saww} seek forgiveness to Allah^{azwj} for you all'.

(5) حديثنا محمد بن عبد الحميد عن حيان عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله وهو في نفر من أصحابه ان مقامي بين اظهركم ومفارقتي خير لكم فقام إليه جابر بن عبد الله الانصاري وقال يا رسول الله صلى الله عليه وآله وسلم اما مقامك بين اظهرنا فهو خير لنا فكيف يكون مفارقتك ايانا خير لنا قال اما مقامي بين اظهركم ان الله يقول وما كان الله ليغذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون يغذبهم بالسيف واما مفارقتي ايامكم فانه خير لكم فان اعمالكم تعرض على كل اثنين وكل خميس فما كان من حسن حمدت الله عليه وما كان من سيء استغرت الله لكم.

5 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Hayaan, from his father, who has narrated the following:

'Abu Ja'far^{asws} says that the Messenger of Allah^{saww} said, and he^{saww} was among a number of his^{saww} companions, that: 'My^{saww} presence among you and my^{saww} separation (from you, both) are better for you'. Jabir Abdullah Al-Ansary stood up and said, 'O Messenger of Allah^{saww}, but your^{saww} stay among us, it is better for us. How can your^{saww} separation from us be better for us?' He^{saww} said: 'As for my^{saww} stay among you, is that Allah^{azwj} has Said: "**[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness**", Chastising them by the sword. And, as for my^{saww} separation from you being better for you, because your deeds will get presented to me^{saww} every Monday and Thursday. For what will be from good, I^{saww} shall Praise Allah^{azwj}, and what will be from bad, I^{saww} will seek Forgiveness from Allah^{azwj} for you'.

(6) حديثنا احمد بن محمد عن ابن ابي نجران عن عاصم بن حميد عن ابي بصير عن ابي جعفر عليه السلام قال قال رسول الله لاصحابه حيوتى خير لكم تحدثون وحدث لكم ثم قال ومماتي خير لكم تعرض على اعمالكم فان رأيت حسنا حمدت الله على ذلك وان رأيت غير ذلك استغفرت الله.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Abu Najraan, from Aasim Bin Hameed, from Abu Baseer, who has said:

'Abu Ja'far^{asws} having said: 'The Messenger of Allah^{saww} said to his^{saww} companions: 'My^{saww} life is better for you. You ask (from us^{saww}) and we^{saww} narrate to you'. Then he^{saww} said: 'And my^{saww} death is better for you. Your deeds will get presented to me^{saww}. If I^{saww} were to see good, I^{saww} shall Praise Allah^{azwj} on that, and if I^{saww} were to see other than that, I^{saww} shall seek Forgiveness from Allah^{azwj} (for you)'.

(7) حديثنا يعقوب بن يزيد عن ابن ابي عمير عن غير واحد من اصحابنا عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاصحابه حيوتى خير لكم ومماتي خير لكم قالوا اما حيتك يا رسول الله صلى الله عليه وآله فقد عرفنا فما في وفاتك قال اما حيتك فان الله يقول وما كان الله ليغذبهم وانت فيهم وما كان الله معذبهم وهم يستغفرون واما وفاتي فتعرض على اعمالكم فاستغفر لك.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from someone else among our companions, who has said:

'Abu Abdullaah^{asws} having said: 'The Messenger of Allah^{saww} said to his^{saww} companions: 'My^{saww} life is better for you, and my^{saww} death is better for you'. They said, 'As for your^{saww} life, O Messenger of Allah^{saww}, we have understood that. What about your^{saww} death?' He^{saww} said: 'As for my^{saww} life, Allah^{azwj} has Said: "**[8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness**", and as for my^{saww} death, your deeds will get presented to me^{saww}. I will seek Forgiveness for you'.

(8) حدثنا ابراهيم بن هاشم عن عثمان بن عيسى عن سماعة عن ابى عبد الله عليه السلام قال سمعته يقول مالكم تسيئون رسول الله صلى الله عليه وآلہ فقل له؟! رجل جعلت فداك وكيف يسيئون فقال اما تعلمون ان اعمالكم تعرض عليه فإذا رأى فيها معصية ساء فلا تسيئوا رسول الله صلى الله عليه وآلہ وسروه.

8 — It has been narrated to us by Ibrahim Bin Hashaam, from Usman Bin Isa, from Sama'at, who said:

'I heard Abu Abdullah^{asws} say: 'It is not for you to disappoint the Messenger of Allah^{saww}'. A man said to him^{asws}: 'May I be sacrificed for you^{asws}', and how do we disappoint him^{saww}?' He^{asws} said: 'But you should know that your deeds get presented to him^{saww}. If he^{saww} sees in them acts of disobedience, it disappoints him^{saww}. Do not disappoint the Messenger of Allah^{saww}, and make him^{saww} to be happy'.

(9) حدثنا احمد بن محمد عن على بن حكم عن زياد بن ابى الحلال عن ابى عبد الله عليه السلام قال ما من نبى ولا وصى ثقى في الارض اكثرا من ثلاثة ايام حتى يرفع بروحه وعظمه ولحمه إلى السماء وإنما يؤتى موضع آثارهم ويبلغ بهم من بعيد السلام ويسمعونهم على آثارهم من قريب.

9 — It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Hakam, from Ziyad Bin Abu Al-Hilal, who has narrated the following:

'Abu Abdullah^{asws} says that there is no Prophet^{as}, nor a successor^{as} who will remain on the Earth more than three days until he^{as} gets raised with his^{as} soul, and his^{as} bones, and his^{as} flesh to the sky, and given the place of their^{as} effects, and greetings reach to them^{as} from afar, and they^{as} hear it on their effects from nearby'.

(14) باب ما جعل الله في الانبياء والوصياء والمؤمنين وساير الناس من الارواح وانه فضل الانبياء والائمة من آل محمد بروح القدس وذكر الارواح الخمس

CHAPTER 14 – WHAT ALLAH^{azwj} HAS MADE IN THE PROPHETS^{as} AND THE SUCCESSORS^{as}, AND THE BELIEVERS, AND REST OF THE PEOPLE FROM THE SPIRITS, AND THAT HE^{azwj} HAS PREFERENCE THE PROPHETS^{as} AND THE IMAMS^{asws} FROM THE PROGENY^{asws} OF MUHAMMAD^{saww} WITH THE HOLY SPIRIT, AND MENTION OF THE FIVE SPIRITS

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر عن جابر الجعفي قال قال أبو عبد الله عليه السلام يا جابر ان الله خلق الناس ثلاثة اصناف وهو قول الله تعالى وكنتم ازواجا ثلاثة فأصحاب الميمنة ما اصحاب الميمنة واصحاب الميمنة ما اصحاب الميمنة والسابقون اولئك المقربون فالسابقون هو رسول الله صلى الله عليه وآله وخاصة الله من خلقه جعل فيهم خمسة ارواح ايدهم بروح القدس فيه

1 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar, from Jabir Al-Ju'fy who said:

'Abu Abdullah^{asws} said: 'O Jabir, Allah^{azwj} Created the people of three types, and it is the Statement of Allah^{azwj} the High [56:7] *And you shall be three sorts [56:8]* *Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9]* *And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10]* *And those Foremost will be Foremost [56:11]* *These will be those Nearest to Allah.* As for the foremost, he^{saww} is the Messenger of Allah^{saww} and Allah^{azwj} Specialised him^{saww} from the creatures by Making to be in him^{saww} five Spirits, Aided by the Holy Spirit.

بعثوا انبياء وايديهم بروح الایمان فيه خافوا الله وايديهم بروح القوة فيه قووا على طاعة الله وايديهم بروح الشهوة فيه اشتهوا طاعة الله وكرهوا معصيته وجعل فيهم روح المدرج الذي يذهب به الناس ويجهلون وجعل في المؤمنين اصحاب الميمنة روح الایمان فيه خافوا الله وجعل فيهم روح القوة فيه قووا على الطاعة من الله وجعل فيهم روح الشهوة فيه اشتهوا طاعة الله وجعل فيهم روح المدرج التي يذهب الناس به ويجهلون.

He^{azwj} Sent the Prophets^{saww} and Aided them^{as} with the Spirit of Faith by which they^{as} fear Allah^{azwj}; and He^{azwj} Aided them with the Spirit of Strength by which they^{as} strengthen their^{as} obedience to Allah^{azwj}; and He^{azwj} Aided them with the Spirit of Desire, by which they^{as} desire the obedience of Allah^{azwj} and abhor disobedience; and He^{azwj} Made in them^{as} the Spirit of Socialising by which they^{as} intermingle with the people; and He^{azwj} Made to be in the believers from the companions of the right Hand the Spirit of Faith by which they fear Allah^{azwj} and Made to be in them the Spirit of Strength by which they get strength on their obedience, from Allah^{azwj}; and He^{azwj} Made to be in them the Spirit of Desire by which they desire the obedience of Allah^{azwj}; and Made to be in them the Spirit of Socialising by which they intermingle with the people'.

(2) حدثنا علي بن حسان عن علي بن عطيه يرفعه إلى امير المؤمنين قال قال امير المؤمنين عليه السلام ان الله نهر دون عرشه ودون النهر الذي دون عرشه نور من نوره وان على حافقى النهر روحين مخلوقين روح القدس وروح من امره وان الله عشر طينات خمسة من الجنة وخمسة من النار وخمسة من الارض وفسر الجنان وفسر الارض ثم قال ما من نبى ولا ملك الا من بعد جبله نفح فيه من احدى الروحين وجلب النبي من احدى الطينتين فلت لابي الحسن عليه السلام ما الجبل قال الخلق غيرنا اهل البيت فان الله خلقنا من العشر طينات جمعيا ونفح فيها من الروحين جميعا فاطيبها طينتنا وروى غيره عن ابى الصامت قال طين الجنان جنة عدن و جنة الماوی والنعيم والفردوس والخلد وطين الارض مكة والمدينة وبيت المقدس وال hairy.

2 – It has been narrated to us by Ali Bin Hasaan, from Ali Bin Atiya with an unbroken chain going up to Amir-ul-Momineen^{asws}, said:

'Amir-ul-Momineen^{asws} said that: 'Allah^{azwj} has a river under His^{azwj} Throne, and under the river which is under His^{azwj} Throne there is illumination of Light from His^{azwj} Light, and that on the edges of the river there are two Created Spirits, the Holy Spirit and the Spirit from His^{azwj} Command. Allah^{azwj} has ten clays, five from the Paradise and five from the Earth, and has Detailed the Gardens and Detailed the Earth'. Then he^{asws} said: 'There is none from a Prophet^{as}, nor from an Angel, but one of the two Created Spirits has been Blown into him^{as}, and Made the Prophet^{as} from one of the two clays'. I said to Abu Al-Hassan^{asws}, 'And what is 'Al-Jabal'? He^{asws} said: 'A creation other than us^{asws}, the People^{asws} of the Household, for Allah^{azwj} Created us^{asws} from ten clays altogether, and Blew into us^{asws} both the Spirits together, adding fragrance to our^{asws} clay'.

And others have reported from Abu Al-Saamit who said, 'The clay of the Gardens , was from the Garden of *Eden*, and the Garden of '*Ma'wa*' and '*Al-Naeem*', and '*Al-Firdows*', and '*Al-Khuld*'; and the clay of the Earth was from Mecca, and Medina, and the *Bayt Al-Maqdas* (Jerusalem) and *Al-Hira*.'

(3) حدثنا عبد الله بن محمد عن ابراهيم بن محمد بن صالح حدثنا محمد بن خالد الاسدي عن الحسن بن جهم عن ابى عبد الله جعفر بن محمد عليه السلام قال في الانبياء والوصياء خمسة ارواح روح البدن وروح القدس وروح القوة وروح الشهوة وروح الايمان وفي المؤمنين اربعة ارواح فقدها روح القدس روح البدن وروح الشهوة وروح الايمان وفي الكفار ثلاثة ارواح روح البدن وروح الشهوة ثم قال روح الايمان يلازم الجسد ما لم يعمل بكبيرة فإذا عمل كبيرة فارقه الروح القدس من سكن فيه فإنه لا يعمل بكبيرة أبدا.

3 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Yahya Bin Saleh, from Muhammad Bin Khalid Al-Asady, from Al-Hassan Bin Jahn, who has said: 'Abu Abdullah Ja'far Bin Muhammad^{asws} having said: 'In the Prophets^{as} and the Successors^{as} are five Spirits – The Spirit of the Body, and the Holy Spirit, and the Spirit of Strength, and the Spirit of Desire, and Spirit of the Faith. And in the believers there are four Spirits which can be lost – The Holy Spirit, the Spirit of the Body, the Spirit of Desire, and the Spirit of Faith. And in the infidel there are three Spirits – The Spirit of the Body, and the Spirit of Strength, and Spirit of Desire'.

Then he^{asws} said: 'The Spirit of the Faith necessitates the body not to commit major sins. If it commits major sins, the Spirit separates, and the Holy Spirit, the one in whom it resides, he will not commit major sins, ever'.

(4) حدثنا بعض اصحابنا عن محمد بن عمر عن ابن سنان عن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام قال سأله عن علم العالم يا جابر ان في الانبياء والوصياء خمسة ارواح روح القدس وروح الايمان وروح الحياة وروح الشهوة فبروح القدس يا جابر علمنا ما تحت العرش إلى ما تحت الثرى ثم قال يا جابر ان هذه الارواح يصييه الحدثان الا ان روح القدس لا يليها ولا يلعب.

4 – It has been narrated to us by some of our companions, from Muhammad Bin Umar, from Ibn Sinan, from Amaar Bin Marwaan, from Al-Munkhal, from Jabir, who has said: 'I asked Abu Ja'far^{asws} him^{asws} about the knowledge of the knowledgeable one^{asws}. He^{asws} said: 'O Jabir, In the Prophets^{as} and the Successors^{as} there are five Spirits – The Holy Spirit, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Strength, and Spirit of the Desire. By the Holy Spirit, O Jabir, the^{as} comes to know all that is from underneath the Throne to what is below the Earth'. Then he^{asws} said: 'O Jabir, these Spirits get affected by the events, except for the Holy Spirit, it does not get involved with vanities, nor with sport'.

(5) حدثنا عمران بن موسى بن جعفر عن على بن عبد الله بن الواسطي عن درست بن ابى منصور عن ذكره عن جابر قال سأله ابا جعفر عليه السلام عن الروح قال يا جابر ان الله خلق الخلق على ثلث طبقات وانزلهم ثلث منازل وبين. ذلك في كتابه حيث قال واصحاب الميمنة ما اصحاب الميمنة واصحاب المشمئة ما اصحاب المشمئة والسابقون السابقون او لئك المقربون

5 – It has been narrated to us by Umran Bin Musa Bin Ja'far, from Ali Bin Ma'bad, from Abdullah^{asws} bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

'I asked Abu Ja'far^{asws} about the Spirit. He^{asws} said: 'O Jabir, Allah^{azwj} Created the creatures on three levels, and Made to descend them on three levels between them. That is in His^{azwj} Book where He^{azwj} has Said: "**[56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.**"

فاما ما ذكر من السابقين فهم انباء مرسليون وغير مرسليين جعل الله فيهم خمسة ارواح روح القدس وروح الايمان وروح القوة وروح الشهوة وروح البدن وبين ذلك في كتابه حيث قال تلك الرسل فضلنا بعضهم على بعض منهم من كل الله ورفع بعضهم درجات واتينا عيسى بن مريم البيانات وايدناه بروح القدس

As for what has been Mentioned of the Foremost, they^{as} are the Messenger Prophets^{as} and non-Messenger Prophets^{as}. Allah^{azwj} Made to be in them^{as} five Spirits – The Holy Spirit, and the Spirit of Faith, and the Spirit of Strength, and the Spirit of Desire, and the Spirit of the Body, and between that in His^{azwj} Book is where He^{azwj} has Said "**[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit**".

ثم قال في جميعهم وايدهم بروح منه فبروح القدس بعثوا انباء مرسليون وغير مرسليين وبروح القدس علموا جميع الاشياء وبروح الايمان عبدوا الله ولم يشركوا به شيئاً وبروح القوة جاهدوا عدوهم وعالجو معايشهم وبروح الشهوة اصابوا لذة الطعام ونكحوا الحلال من النساء وبروح البدن يدب ويدرج

Then He^{azwj} regarding all of them "**[58:22] and strengthened them with a spirit from Himself**", with the Holy Spirit. He^{azwj} Sent Messenger Prophets^{as} and non-Messenger Prophets^{as}, and by the Holy Spirit they^{as} know all the things; and by the Spirit of Faith, they^{as} worship Allah^{azwj} and do not associate anything with Him^{azwj}; and by the Spirit of Strength, they struggle against His^{azwj} enemies and they^{as} look after their^{as} own livelihoods; and by the Spirit of Desire, they taste the pleasure of eating food, and permissible conjugAI-relations with the women; and by the Spirit of the Body they observe morality and intermingle (with the people).

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقاً جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملاً بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انقص من الايمان وانقص الايمان منه فان تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئاً فتنقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتنقى فيه روح الايمان وروح البدن فبروح الايمان يبعد الله وبروح البدن يدب ويدرج حتى تأتيه ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He^{azwj} has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages

him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah^{azwj}, Allah^{azwj} Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah^{azwj} "**[16:70] And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything**". If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam^{as}, not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah^{azwj}, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المائمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتیناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكتمون الحق وهم يعلمون الحق من ربكم فلا تكونن من الممترفين عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكتموا ما عرفوا من الحق بغيا وحسدا فيسلهم روح الامان وجعل لهم ثلاثة ارواح روح القوة وروح الشهوة و روح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتاف بروح الشهوة ويسير بروح البدن.

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah^{azwj} Blessed and High has Said "**[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).** **[2:147] The truth is from your Lord, therefore you should not be of the doubters**". They recognised the Messenger of Allah^{saww} and the successor^{asws} to be after him^{saww}, and they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was taken away from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they were likened to be as cattle. He^{azwj} Said "**[7:179] they are as cattle, nay, they are in worse errors**", because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن هارون العبدى عن محمد بن داود عن ابي الحسن العبدى عن الصبغ بن نباته قال اتى رجل امير المؤمنين عليه السلام فقال اناس يزعمون ان العبد لا يزنى وهو مؤمن ولا يسرق وهو مؤمن ولا يشرب الخمر وهو مؤمن ولا يأكل الربوة وهو مؤمن ولا يسفك الدم الحرام وهو مؤمن فقد كبر هذا على وجراه منه صدري حتى زعم ان هذا العبد الذى يصلى إلى قبلي ويدعوا دعوتي ويناكحني واناكحه ويوارثي واوراثه فاخرجه من الامان من اجل ذنب يسir اصحابه

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood, from Ibn Haroun Al-Abady, from Muhammad, from Al-Asbagh Bin Nabata who said:

'A man came up to Amir-ul-Momineen^{asws} and said, 'The people are thinking that a believer neither commit adultery, nor does he steals, and nor does he drink the alcohol and nor does he make use of the interest and nor does he sheds blood unlawfully while in the state of a devout believer. This has been a great thing to me and from it my chest is hurting until I think that this is the servant who, to the extent that I thought that this is the servant who Prays to my Qiblah, and supplicates my supplication, and gives to me in marriage and I give to him in marriage, and inherits from me and I inherit from me, that he would come out of the faith for a slight sin of his'.

قال له على عليه السلام صدّق اخوك انى سمعت رسول الله صلى الله عليه وآلـه وسلم وهو يقول خلق الله الخلق وهو على ثلاثة طبقات وانزلهم ثلث منازل فذلك قوله تعالى في الكتاب اصحاب الميمونة واصحاب المشئمة والسابقون السابقون اوئلـك المقربون

Ali^{asws} said to him: 'You should believe your brother. I^{asws} have heard from the Messenger of Allah^{saww}, and he^{saww} said: 'Allah^{azwj} Created the creatures on three levels, and descended them on three levels, for that is the Statement of the High^{azwj} in the Book "**[56:8] Then the Companions of the Right Hand - What will be the Companions of the Right Hand? [56:9] And the Companions of the Left Hand - what will be the Companions of the Left Hand? [56:10] And those Foremost will be Foremost [56:11] These will be those Nearest to Allah.**"

فاما ما ذكرت من السابقين فانباء مرسليـن وغير مرسليـن جعل الله فيهم خمسة ارواح روح القدس وروح الامان وروح القوة وروح الشهوة وروح البدن فبروح القدس بعثوا انباء مرسليـن وغير مرسليـن وبروح الامان عبدوا الله ولم يشركوا به شيئاً وبروح القوة جاهدوا عدوهم وعالجوا معايشهم وبروح الشهوة اصابوا للذيد من الطعام ونكحوا الحلال من شباب النساء وبروح البدن دبوا ودرجوا ثم قال تلك الرسـل فضلنا بعضهم على بعض منهم من كلم الله ورفع بعضهم فوق بعض درجات واتينا عيسـى بن مريم البينات وايدناه بروح القدس ثم قال في جماعتهم وايدهم بروح منه يقول اكرمهـم بها وفضلـهم على من سواهم

As for what has been Mentioned of the Foremost, they^{asws} are the Messenger Prophets^{as} and non-Messenger Prophets^{as}. Allah^{azwj} has Made five Spirits to be in them^{as} – The Holy Spirit, and Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. It is with the Holy Spirit that the Messenger Prophets^{as} as well as the non-Messenger Prophets^{as} are Sent; and with the Spirit of the Faith they worship Allah^{azwj} and do not associate anything with Him^{azwj}; and with the Spirit of the Strength they struggle against their^{as} enemies, and look after their^{as} livelihood; and with the Spirit of the Desire they taste the deliciousness of the food, and marry in a Permissible way the young women; and with the Spirit of the Body they observe morality and intermingle (with the people)'. Then he^{asws} said: "**[2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by rank and We gave clear miracles to Isa son of Mariam, and strengthened him with the holy spirit.**". Then he^{asws} said: 'Then He^{azwj} regarding all of them "**[58:22] and strengthened them with a spirit from Himself**". He^{asws} said: 'He^{azwj} Honoured them^{as} by it, and preferred them^{as} from others.

واما ما ذكرت من اصحاب الميمونة فهم المؤمنون حقاً باعيائهم يجعلـهم اربعـة ارواح روح الامان روح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملـاً بهذا الارواح الاربعة حتى تأتي حالات قال وما هذه الحالات فقال على عليه السلام اما اولـهن فهو كما قال الله ومنكم من يرد إلى ارذـل العـمر لكيلا يعلم بعد علم شيئاً فهذا ينقص منه جميع الارواح وليس من الذى يخرج من دين الله لان الله الفاعـل ذلك به رده إلى ارذـل عمره فهو لا يـعرف للصلة وقتاً ولا يستطيع التهـجد بالليل ولا الصيام بالنـهار ولا القيـام فى صـف من الناس فهـذا نقصـان من روح الامـان فـليس يـضره شـئ ان شـاء الله And as for what had been Mentioned of the companions of the right Hand, they^{asws} are the true 'Momin' (believers). He^{azwj} Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him'. He said, 'And what situations are these?' Ali^{asws} said: 'As for the first one of them, it is as Allah^{azwj} has Said "**[16:70] And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything**". This is where there has been a reduction from it all the Spirits, and is not from those who have exited from the Religion of Allah^{azwj}, because that is the Act of Allah^{azwj} to Return him to the worst part of life. This is where he does not recognise the Prayer timings, does

not Pray the Prayer at night (Tahajjud), nor the Fasting by the Day, nor does he stand in the rows of the people. This is the deficiency of the Spirit of the Faith. Nothing will adversely affect him, Allah^{azwj} Willing.

و ينقص منه روح القوة فلا يستطيع طلب المعيشة وينقص منه روح الشهوة فلو مرت به اصبح بنات ادم لم يحن اليها ولم يقم ويبقى روح البدن فهو يدب ويدرج حتى تأتيه ملك الموت فهذا حال خير لأن الله فعل ذلك به And the deficiency from it of the Spirit of the Strength is where he does not to struggle against his enemies, nor for the seeking of his livelihood. And the deficiency from it of the Spirit of the Desire is where he would pass by the daughters of Adam^{as} and does not come to them, and does not stand. And there remains the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death. So, this is a good situation, because Allah^{azwj} Did that.

وقد تأتى عليه حالات في قوته وشبابه بهم بالخطيئة فتشجعه روح القوة وتزين له روح الشهوة وتقوده روح البدن حتى توقعه في الخطيئة فإذا مسها انقص من الايمان ونقصانه من الايمان ليس بعائد فيه ابداً أو يتوب فان تاب وعرف الولاية تاب الله عليه وان عاد وهو تارك الولاية ادخله الله نار جهنم

And if there come to his situations regarding his strength, and his youth indulges in sins, the Spirit of the Strength encourages him and the Spirit of the Desires decorates it for him, and the Spirit of the Body makes him indulge in it until he indulges in the error. If it so happens, that he gets touched by the deficiency from the faith, he will not get anything out of it, ever, unless he repents. If he were to repent having recognised the Wilayah, Allah^{azwj} will Accept his repentance, and if he returns to sinning, and he has left the Wilayah, Allah^{azwj} will Make him enter the Fire of Hell.

واما اصحاب المشئمة فهم اليهود والنصارى قول الله تعالى الذين اتبناهم الكتاب يعرفونه كما يعرفون ابناءهم في منازلهم وان فريقا منهم ليكتمنون الحق وهم يعلمون الحق من رب الرسول من الله إليهم بالحق فلا تكونن من المترفين

As for the companions of the left, they are the Jews and the Christians as per the Statement of Allah^{azwj} “[2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know, [2:147] The truth is from your Lord”. The Messenger^{saww} from Allah^{azwj} to them, is with the Truth “therefore you should not be of the doubters”.

فلما جحدوا ما عرفوا ابتلاهم الله بذلك الذي فيسلبهم روح الايمان واسكن ابدانهم ثلاثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلاً لأن الدابة انما تحمل بروح القوة وتعتنف بروح الشهوة وتسير بروح البدن فقال له السائل احييت قلبي باذن الله تعالى.

When they fought against what they recognised, Allah^{azwj} Nullified that and Condemned them. He^{azwj} Crucified their Spirit of the Faith, and Let three Spirits reside in their bodies – Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body, then He^{azwj} Likened them to the cattle. He^{azwj} Said “[25:44] They are nothing but as cattle; nay, they are straying farther off from the path”, because the animals, they bear the burden by the Spirit of the Strength, and they react by Spirit of the Desire, and they move around by Spirit of the Body’. The questioner said to him^{asws}, ‘You^{asws} have revived my heart, by the Permission of Allah^{azwj}.

(15) باب في الإنمأة عن روح القدس يتلقاهم إذ احتاجوا إليه

CHAPTER 15 – REGARDING THE IMAMS^{asws} THAT THE HOLY SPIRIT BRINGS TO THEM^{asws} IF THEY NEED FROM IT

(1) حدثنا العباس بن معروف عن القاسم بن عروه عن محمد بن عمران عن بعض اصحابه قال سئل ابا عبد الله عليه السلام فقلت فداك تسئلون عن الشئ فلا يكون عندكم علمه فقال ربما كان ذلك قال قلت كيف تصنعون قال تلقانا به روح القدس.

1 – It has been narrated to us by Al-Abbas Bin Ma'rouf, from Al-Wasim Bin Urwah, from Muhammad Bin Umraan, from one of his companions who said:

'I asked Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, if you^{asws} are asked about something, would you have the knowledge of it with you^{asws}?' He^{asws} said: '(Allah Willing) it was that'. I said, 'How would you make of it?' He^{asws} said: 'The Holy Spirit would come with it'.

(2) حدثنا احمد بن محمد عن ابى عبد الله البرقى والحسين بن سعيد عن النضر بن سويد عن يحيى الحلبى عن بشير الدهان عن حمران بن اعين عن جعید الهمданى قال سئل على بن الحسين باى حكم تحکمون قال نحکم بحکم آل داود فان عيینا شيئاً تلقانا به روح القدس.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, and Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Basheer Al-Dahaan, from Hamraan Bin Ayn, from Jaeed Al-Hamadany who said:

'I asked Ali Bin Al-Husayn^{asws}, 'By what Judgement do you^{asws} pass Judgement?' He^{asws} said: 'We^{asws} judge by the Judgement of the Family of Dawood^{as}. If we^{asws} want to visualise anything, the Holy Spirit comes with it'.

(3) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار السباطى قال قلت لابي عبد الله عليه السلام بما تحکمون إذا حکتم فقل بحکم الله و حکم داود فإذا ورد علينا شئ ليس عندنا تلقانا به روح القدس.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar Al-Sabaty who said:

'I said to Abu Abdullah^{asws}, 'By what do you^{asws} issue Judgements?' He^{asws} said: 'By the Judgement of Allah^{azwj} and the Judgement of Dawood^{as}¹. If a matter is referred to us^{asws} regarding something, the Holy Spirit comes with it?'

(4) حدثنا احمد بن محمد عن البرقى عن ابى الجهم عن اسياط عن ابى عبد الله عليه السلام قال قلت تسئلون عن الشئ فلا يكون عندكم علمه قال ربما كان ذلك قلت كيف تصنعون قال تلقانا به روح القدس.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-barqy, from Abu Al-Jahm, from Asbaat, who has said:

'I asked from Abu Abdullah^{asws} what if you are asked about something which is obscure. He^{asws} said: '(Allah Willing) if it was that'. I said, 'How do you^{asws} solve it?' He^{asws} said: 'The Holy Spirit comes with it'.

(5) حدثنا محمد بن الحسين عن صفوان بن يحيى عن ابى خالد القماط عن حمران بن اعين قال قلت لابي عبد الله عليه السلام انبیاء انتم قال لا قلت فقد حدثتى من لا اتهم انك قلت انا انبیاء قال من هو أبو الخطاب قال قلت نعم قلت كنت إذا اهجر قال قلت فيما تحکمون قال بحکم آل داود فإذا ورد علينا شئ ليس عندنا تلقانا به روح القدس.

5 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya, from Abu Khalid Al-Qamaat, from Hamraan Bin Ayn who said:

¹ Prophet Dawood^{as} used to give Just judgements on behalf of his people

'I said to Abu Abdullah^{asws}, 'You^{asws} all are Prophets^{as}?' He^{asws} said: 'No'. I said, 'One person narrated to me while referring to you^{asws} that you^{asws} said: 'I^{asws} am one of the Prophets^{as}'. He^{asws} said: 'Who is he, Abu Al-Khattab?' I said, 'Yes. I have abandoned him'. I said, 'By what do you^{asws} issue Judgements?' He^{asws} said: 'By the Judgement of the Family of Dawood^{as}. If a matter gets referred to us^{asws} which is not with us^{asws}, the Holy Spirit comes with it'.

(6) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن عمار أو غيره قال قلت لابي عبد الله عليه السلام فيما تحكمون إذا حكمتم بحكم الله وحكم داود وحكم محمد صلى الله عليه وآلله فإذا ورد علينا ما ليس في كتاب على تلقانا به روح القدس والهمنا الله الهاها.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from Amaar, or someone else who said:

'I said to Abu Abdullah^{asws}, 'By what do you issue Judgements, if you^{asws} do judge?' He^{asws} said: 'By the Judgement of Allah^{azwj} and the Judgement of Dawood^{as}, and the Judgement of Muhammad^{saww}. If a matter is referred to us^{asws}, which is not in the Book, the Holy Spirit comes with it, and Allah^{azwj} Inspires us^{asws} with an Inspiration'.

(7) حدثنا ابراهيم بن هاشم عن محمد بن خالد البرقى عن ابن سنان أو غيره عن بشير عن حمران عن جعید الهمданى من خرج مع الحسين عليه السلام بكريلا قال فقلت للحسين عليه السلام جعلت ذاك باى شئ تحكمون قال يا جعید تحكم بحکم آل داود فإذا عيينا عن شئ تلقانا به روح القدس.

7 – It has been narrated to us by Ibrahim Bin Hashaam, from Muhammad Bin Khalid Al-barqy, from Ibn Sinan, or someone else, from Basheer, from Hamraan, from Jaeed Al-Hamadany, who has said:

I was among those who were with Al-Husayn^{asws} at Karbala, said, 'I said to Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}, by which thing do you^{asws} issue Judgements?' He^{asws} said: 'O Jaeed, we^{asws} judge by the Judgement of the Family of Dawood^{as}. If we^{asws} want to visualise something, the Holy Spirit comes with it'.

(8) حدثنا عمران بن موسى عن جعفر عن الحسين بن علي عن علي بن عبد العزيز عن ابيه قال قلت لابي عبد الله عليه السلام جعلت ذاك ان الناس يزعمون ان رسول الله صلى الله عليه وآلله وجه عليا عليه السلام إلى اليمن ليقضى بينهم فقال على فما وردت على قضية الا حكمت فيها بحكم الله وحكم رسوله صلى الله عليه وآلله فقال صدقوا قلت وكيف ذاك ولم يكن انزل القرآن كله وقد كان رسول الله صلى الله عليه وآلله غائبا عنه فقال تلقاه به روح القدس.

8 – It has been narrated to us by Umran Bin Musa, from Musa Bin Ja'far, from Al-Husayn Bin Ali, from Ali Bin Abdul Aziz, from his father who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, the people are alleging that the Messenger of Allah^{saww} directed Ali^{asws} towards Yemen to judge between them'. Ali^{asws} said: 'As for what gets referred to me^{asws}, I^{asws} shall judge regarding it with the Judgement of Allah^{azwj} and the Judgement of the Messenger of Allah^{saww}'. He^{asws} said: 'True'. I said, 'And how that can be so while the whole Quran had not been Revealed by then, and the Messenger of Allah^{saww} was absent from him^{asws}?' He^{asws} said: 'The Holy Spirit came with it to him^{asws}'.

(9) حدثنا أبو علي احمد بن اسحق عن الحسن عن العباس بن جريش عن ابي جعفر الثاني قال أبو جعفر الباقر عليه السلام ان الاوصياء محدثون يحدثهم روح القدس ولا يرونها وكان على عليه السلام يعرض على روح القدس ما يسئل عنه فيوجس في نفسه ان قد اصبت بالجواب فيخبر فيكون كما قال.

9 – It has been narrated to us by Abu Ali Ahmad Bin Is'haq, from Al-Hassan, from Al-Abbas Bin Jareysh, who has said:

'Abu Ja'far the Second^{asws} having said: 'Abu Ja'far Al-Baqir^{asws} said that: 'The successors^{asws} are the Muhaddith. They^{asws} get narrated to by the Holy Spirit, and they^{asws} do visualise it. Ali^{asws} presented to the Holy Spirit what he^{asws} was asked about. He^{asws} felt in himself^{asws} the answer. He^{asws} informed. It was as he (The Holy Spirit) had said'.

(10) حدثنا محمد بن الحسين عن رواه محمد بن الحسين عن علي بن ابي حمزة عن ابى بصير قال قلت لابي عبد الله عليه السلام ان الناس يقولون ان امير المؤمنين عليه السلام كان يقول وجهنی رسول الله صلی الله علیه وآلہ إلى اليمن والوھی ینزل على النبی صلی الله علیه وآلہ وسلم بالمدینة فحکمت بینهم بحکم الله حتی لف کان الحکم یظہر فقال صدقوا قلت وكیف ذاک جعلت فداک فقال امیر المؤمنین علیه السلام إذا وردت علیه قضیة لم ینزل الحکم فیها فی کتاب الله تلقاه به روح القدس

10 – It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn, from Muhammad Bin Aslma, from Ali Bin Abu Hamza, from Abu Baseer who said:

'I said to Abu Abdullah^{asws} that, 'The people are saying that Amir-ul-Momineen^{asws} had said: 'The Messenger of Allah^{saww} directed me^{asws} towards Yemen, and Revelation Came down upon the Prophet^{saww} at Medina. I^{asws} judged between them by the Judgement of Allah^{azwj} until the Judgement became apparent'. He^{asws} said: 'True'. I said, 'May I be sacrificed for you^{asws}, and how can that be?'. He^{asws} said: 'Amir-ul-Momineen^{asws}, if a matter was referred to him^{asws}, he^{asws} judged, (and if) the Judgement regarding it had not Come down yet in the Book of Allah^{azwj}, the Holy Spirit came with it to him^{asws}.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابراهيم بن ابي البلاط عن ابى عبد الله عليه السلام قال قال رسول الله صلی الله علیه وآلہ إلى الیمن يا ایها الناس انه نفت في رویي روح القدس انه لم تمت نفسي حتى تستوفی اقصی رزقها وان ابطاء عليها فاتقوا الله واجملوا في الطلب ولا يحملنکم استبطا شئ مما عند الله ان تصبیوه بمعصیته فان الله لا ينال ما عنده الا بالطاعة.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from his father, who has said:

'Abu Abdullah^{asws} says that the Messenger of Allah^{saww} said: 'O you people, The Holy Spirit has imprinted inside me^{saww} that, no one dies until his sustenance reaches to him, though it may be delayed. So fear Allah^{azwj}, and gather it in your seeking, and do not over burden yourselves for something which is with Allah^{azwj}, by acts of disobedience, for Allah^{azwj} does not Accept anything except if it is with obedience'.

(12) حدثنا بعض اصحابنا عن موسى بن عمر عن محمد بن بشار عن عمار بن مروان عن جابر قال قال أبو جعفر عليه السلام ان الله خلق الانبياء والاثمة على خمسة ارواح روح القوة وروح الایمان وروح الحياة وروح الشهوة وروح القدس فروح القدس من الله وساير هذه الارواح يصيبها الحدثان فروح القدس لا يلهوا ولا يتغير ولا يلعب وبروح القدس علموا يا جابر ما دون العرش إلى ما تحت الثرى.

12 – It has been narrated to us by one of our companions, from Musa Bin Umar, from Muhammad Bin Bashaar, from Amaar Bin Marwaan, from jabir who said:

'Abu Abdullah^{asws} said that: 'Allah^{azwj} Created the Prophets^{as} and the Imams^{asws} on five Spirits – Spirit of the Strength, and Spirit of the Faith, and Spirit of the Life, and Spirit of the Desire, and the Holy Spirit. The Holy Spirit is from Allah^{azwj}, and the rest of these Spirits get affected by the occurring events. The Holy Spirit does not indulge in vanities, nor does it change, nor does it sport, and it is by the Holy Spirit, I^{asws} come to know, O Jabir, what is beneath the Throne to what is beneath the Earth'.

(13) حدثنا الحسين بن محمد بن عامر عن معلى بن ادريس عن محمد بن سنان عن المفضل بن عمر قال قلت لابي عبد الله عليه السلام سئلته عن علم الامام بما في اقطار الارض وهو في بيته مرخى عليه ستره فقال يا مفضل ان الله تبارك وتعالى جعل للنبي صلی الله علیه وآلہ إلى الیمن ارواح روح الحياة فيه دب ودرج وروح القوة فيه نھض وجاد وروح الشهوة فيه اكل وشرب واتی النساء من الحلال وروح الایمان فيه امر وعدل وروح القدس فيه حمل النبوة فإذا قبض النبي صلی الله علیه وآلہ وسلم انتقل روح القدس فصار في الامام وروح القدس لا ينام ولا يغفل ولا يلهوا ولا يسهووا والاربعة الارواح تنام وتلهوا وتغفل وتسهووا وروح القدس ثابت يرى به ما في شرق الارض وغربها وبرها وبحرها قلت جعلت فداک يتناول الامام ما ببغداد بيده قال نعم و ما دون العرش.

13 – It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Al-Al-fazAl-Abdullah Bin Idrees, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar who said:

'I spoke to Abu Abdullaah^{asws}, asking him^{asws} about knowledge of the Imam^{asws} by what does he^{asws} (know) from the countries of the Earth, and he^{asws} is relaxing at home and it is veiled from him^{asws}. He^{asws} said: 'O Mufazzal, Allah^{azwj} Made five Spirits to be in the Prophet^{saww} – Spirit of the Life by which he^{saww} observed morality and intermingled with the people; and Spirit of the Strength by which he^{saww} takes initiatives and struggled; and Spirit of the Desire by which he^{saww} ate and drank and came to the women in a Permissible way; and Spirit of the Faith by which he^{saww} issued commands and was just, and the Holy Spirit by which the Prophet-hood was carried.

When the Prophet^{saww} passed away, the Holy Spirit got transferred and came to be in the Imam^{asws}, and the Holy Spirit does not sleep, nor does it become unaware, nor does it indulge in vanities, nor does it forget, while the other four Spirits (that are found in humen beings, have the characteristics) to sleep, and to indulge in vanities, and forget, but the Holy Spirit is stable. He^{asws} visualises by it what is in the East of the Earth and in the West of it, and in the Plains of it and in the Oceans of it'. I said, 'May I be sacrificed for you^{asws}, the Imam^{asws} grabs by his^{asws} hand what is in Baghdad?' He^{asws} said: 'Yes, and what is beneath the Throne'.

(16) باب الروح التي قال الله تعالى في كتابه وكذلك اوحينا اليك روها من امرنا انها في رسول الله ص وفي الانمة يخبرهم ويسدهم ويوفقهم.

CHAPTER 16 – THE SPIRIT ABOUT WHICH ALLAH^{azwj} HAS SAID IN HIS^{azwj} BOOK “[42:52] AND THUS WE HAVE INSPIRED TO YOU A SPIRIT FROM OUR COMMAND” IT IS IN THE MESSENGER OF ALLAH^{saww}, AND IN THE IMAMS^{asws}, INFORMING THEM^{asws}, AND GUIDING THEM^{asws}, AND HELPING THEM^{asws}

(1) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابن بصير قال قلت لابي عبد الله عليه السلام جعلت فداك عن قول الله تبارك وتعالى وكذلك اوحينا اليك روها من امرنا ما كنت تدرى ما الكتاب ولا الایمان ولكن جعلناه نورا نهدى به من نشاء من عبادنا وانك لنتحدى إلى صراط مستقيم صراط الله الذي له مافي السموات وما في الارض الا إلى الله تصير الامور قال يا ابا محمد خلق والله اعظم من جبرئيل وميكائيل وقد كان مع رسول الله صلى الله عليه آله يخبره ويسده وهو مع الانمة. يخبرهم ويسدهم.

1 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Baseer who said:

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you, what about the Statement of Allah^{azwj} Blessed and high “[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was, but We have made it a Light by which We Guide whosoever from Our servants, and surely you guide to the Straight Path, the Path of Allah for Whom is what is in the heavens and what is in the Earth. Lo! It is Allah to Whom all matters come”?’ He^{asws} said: ‘O Abu Muhammad, A Divine Spirit of Allah^{azwj}, greater than Jibreel and Mikaeel, and it was with the messenger of Allah^{saww}, informed him^{saww}, and guided him^{saww}, and it is with the Imams^{asws} informing them^{asws} and guiding them^{asws}.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن سعيد عن يحيى الحلبى عن ابى الصباح الكنانى عن ابى بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روها من امرنا ما كنت تدرى ما الكتاب ولا الایمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه آله يخبره ويسده وهو مع الانمة من بعده.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

‘I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Blessed and High “[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was.” He^{asws} said: ‘A Divine Creation (Al-Noor) from the creatures of Allah^{azwj}, greater than Jibreel and Mikaeel. It was with the Messenger of Allah^{saww}, informed him^{saww} and guided him^{saww}, and it is with the Imams^{asws} after him^{saww}.

(3) حدثنا العباس بن معروف عن سعدان بن مسلم عن ابى بن تغلب قال الروح خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآلہ یسده ویوفقه وهو مع الانمة من بعده.

3 – It has been narrated to us by Al-Abbas Bin Marouf, from Sa'daan Bin Muslim, from Abaan Bi Taghlub who said:

‘The Spirit is a creature greater than Jibreel and Mikaeel. It was with the Messenger of Allah^{saww}, guided him^{saww}, and helped him^{saww}, and it is with the Imams^{asws} after him^{saww}.

(4) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال سمعت ابا عبد الله عليه السلام يقول ان الروح خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآلہ یسده ویرشده وهو مع الانمة و الاوصياء من بعده.

4 – It has been narrated to us by Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'I heard Abu Abdullaah^{asws} say that: 'The Spirit is a creature greater than Jibreel and Mikaeel. It was with the Messenger of Allah^{saww}, protected him^{saww}, and helped him^{saww}, and it is with the Imams^{asws} and the successors^{asws} from after him^{saww}.

(5) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن سماعة بن مهران قال سمعت ابا عبد الله عليه السلام يقول ان الروح خلق اعظم من جبريل و ميكائيل كان مع رسول الله صلی الله علیه وآلہ وسلم يسده ويرشه و هو مع الاوصياء من بعده.

5 – It has been narrated to us by Muhamad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahraan who said:

'I heard Abu Abdullaah^{asws} say that: 'The Spirit is a creature greater than Jibreel and Mikaeel. It was with the Messenger of Allah^{saww}, protected him^{saww} and guided him^{saww}, and it is with the successors^{asws} from after him^{saww}.

(6) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابى الصباح الكنانى قال قلت لابى عبد الله عليه السلام وكذلك اوحينا اليك روحنا من امرنا الى اخر الاية قال خلق وانه اعظم من جبريل و ميكائيل وقد كان مع رسول الله صلی الله علیه وآلہ وسلم يخبره ويسده و هو مع الانمة من بعده.

6 – It has been narrated to us by Muhammad Bin Abdul Hameed, from mansour Bin Yunus, from Abu Al-Sabaah Al-Kanany who said:

'I said to Abu Abdullaah^{asws} "**[42:52] And thus have We inspired to you a Spirit of Our command . . .** up to the end of the Verse. He^{asws} said: 'A creature, by Allah^{azwj}, greater than Jibreel and Mikaeel, and it was with the Messenger of Allah^{saww}, informed him^{saww}, and protected him^{saww}, and it is with the Imams^{asws} from after him^{saww}.

(7) حدثنا يعقوب بن يزيد عن محمد بن ابى عمیر عن اسباط بیاع الزطی عن ابى عبد الله عليه السلام قال قال له رجل من اهل هیت قول الله عزوجل وكذلك اوحينا اليك روحنا من امرنا ما كنت تدری ما الكتاب ولا الایمان قال فقال ملك منذ انزل الله ذلك الملك لم يصعد إلى السماء كان مع رسول الله صلی الله علیه وآلہ وسلم هو مع الانمة يسدهم.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Asbaat, the slave of Al-Zaty, who has said:

'Abu Abdullaah^{asws} said, 'A man from his^{asws} family said to him^{asws}, 'The Statement of Allah^{azwj} Mighty and Majestic "**[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**". He^{asws} said: 'An Angel. Since Allah^{azwj} Sent down that Angel, he has not ascended to the sky. It was with the Messenger of Allah^{saww}, and it is with the Imams^{asws}, protecting them^{asws}.

(8) حدثنا محمد بن الحسين عن صفوان عن ابى الصباح الكنانى عن ابى بصیر قال قلت قوله و كذلك اوحينا اليك روحنا من امرنا قال هو خلق اعظم من جبريل و ميكائيل وكل بمحض صلی الله علیه وآلہ وسلم يخبره ويسده و هو مع الانمة يخبرهم ويسدهم.

8 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I recited "**[42:52] And thus have We inspired to you a Spirit of Our command.**" He^{asws} said: 'It is a creature greater than Jibreel and Mikaeel, allocated to Muhammad^{saww}, informed him^{saww}, and protected him^{saww}, and it is with the Imams^{asws}, informing them^{asws} and protecting them^{asws}.

(9) حدثنا احمد بن محمد بن عيسى عن احمد بن نصر البزنطي عن عاصم عن محمد بن مسلم عن ابى جعفر عليه السلام في قوله عزوجل وكذلك اوحينا اليك روحنا من امرنا ما كنت تدری ما الكتاب ولا الایمان فقال خلق

9 – It has been narrated to us by Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al-Bazanty, from Aasim, from Muhammad Bin Muslim, who has said:

'Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic "**[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**". He^{asws} said: 'A creature from the creatures of Allah^{azwj} greater than Jibreel and Mikaeel. It was with the Messenger of Allah^{saww}, informed him^{saww}, and protected him^{saww}, and it is with the Imams^{asws} from after him^{saww}.

(١٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلٍ عَنْ أَبِي الصَّبَاحِ قَالَ سَمِعْتُ أَبا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ خَلْقٍ أَعْظَمُ مِنْ جَبَرِيلَ وَمِيكَائِيلَ كَانَ يَوْفَقُهُ وَيُسَدِّدُهُ وَهُوَ مَعَ الْأَئِمَّةِ مِنْ بَعْدِهِ.

10 – It has been narrated to us by Abdullah Bin Muhammad, from Ibrahim bin Muhammad, from Abdullah Bin Jabalah, from Abu Al-Asbah who said:

'I heard Abu Abdullah^{asws} say: 'It was with the Messenger of Allah^{saww}, a creature greater than Jibreel and Mikaeel, guided him^{saww} and protected him^{saww}, and it is with the Imams^{asws} from after him^{saww}.

(11) حدثنا احمد بن محمد عن البرقى عن ابى الجهم عن على بن اسباط قال سئل ابا عبد الله عليه السلام رجل وانا حاضر عن قول الله تعالى وكذلك اوحينا اليك روحنا من امرنا فقال منذ انزل الله ذلك الروح على محمد صلى الله عليه وآله لم يتصعد الى السماء وانه لفينا.

11 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Abu Al-Jaham, from Ali Bin Asbaat who said:

'A man asked Abu Abdullah^{asws}, and I was present, about the Statement of Allah^{azwj} "**[42:52] And thus have We inspired to you a Spirit of Our command**". He^{asws} said: 'Since Allah^{azwj} Sent down that Spirit upon Muhammad^{saww}, it did not ascend to the sky, and it is within us^{asws}.

(12) حدثنا احمد بن محمد عن الحسن بن محبوب عن ابى بکير عن زراره عن ابى جعفر عليه السلام في قول الله عزوجل وكذلك اوحينا اليك روحنا من امرنا ما كنت تدري ما الكتاب ولا الایمان ولكن جعلناه نورا نهدى به من نشاء من عبادنا فقال ابو جعفر عليه السلام منذ انزل الله ذلك الروح على نبيه ما صعد الى السماء وانه لفينا.

12 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Bakr, from Zarara, who said:

'Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic "[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was, but We have made it a Light by which We Guide whosoever from Our servants". Abu Ja'far^{asws} said: 'Since Allah^{azwj} Sent down that Spirit upon His^{azwj} Prophet^{saww}, it has not ascended to the sky, and it is within us^{asws}'.

(13) حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسِينِ عَنْ عَلَىٰ بْنِ اسْبَاطٍ قَالَ سَأَلَهُ رَجُلٌ مِّنْ أَهْلِهِ هَيْتَ وَإِنَّا حَاضِرٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَذَّلِكَ أَوْ حَنَّا لَكَ رَوْحًا مِّنْ أَنْزَلَ اللَّهُ ذَلِكَ الرَّوْحَ عَلَىٰ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا صَعَدَ إِلَيْهِ السَّمَاءُ وَإِنَّهُ لِفَنِي

13 – It has been narrated to us by Muhammad Bin Al-Husayn, from Ali Bin Asbaat who said:

'A man from his^{asws} family asked him^{asws}, and I was present, about the Statement of Allah^{azwj} Mighty and Majestic "**[42:52] And thus have We inspired to you a Spirit of Our command**". He^{asws} said: 'Since Allah^{azwj} Sent down that Spirit upon Muhammad^{saww}, it has not ascended to the sky, and it is within us^{asws}. .

(14) حدثنا سلمة بن الخطاب عن يحيى بن ابراهيم حدثني اسياط بن سالم قال كنت عند ابي عبد الله عليه السلام فدخل عليه رجل من اهل هيت فقال اصلاحك الله قول الله تبارك وتعالى في كتابه وكذلك اوحينا اليك روحنا من امرنا قال ذلك فيما منذ هبطه الله إلى الأرض وما يخرج إلى السماء.

14 – It has been narrated to us by Salmat Bin Al-Khattab, from Yahya Biin Ibrahim, from Asbaat Bin Saalim who said:

'I was in the presence of Abu Abdullah^{asws}, when a man from his^{asws} family came up to him^{asws} and said, 'May Allah^{azwj} Keep you well, the Statement of Allah^{azwj} Blessed and High in His^{azwj} Book "**[42:52] And thus have We inspired to you a Spirit of Our command**". He^{asws} said: 'That is within us^{asws}. Since Allah^{azwj} Sent it down to the Earth, it has not exited to the sky'.

(15) حدثنا احمد بن محمد عن الحسن بن محبوب عن الا Howell عن سلام بن المستير قال سمعت ابا جعفر عليه السلام وقد سئل عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحنا من امرنا قال الله واوحينا اليك روحنا من امرنا فانه هبط من السماء إلى محمد صلى الله عليه وآله ثم لم يصعد إلى السماء منذ هبط إلى الأرض.

15 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salaam Bin Al-Mustaneer who said:

'I heard Abu Ja'far^{asws}, and he^{asws} was asked about the Statement of Allah^{azwj} Blessed and High "**[42:52] And thus have We inspired to you a Spirit of Our command**", he^{asws} said: 'The Spirit about which Allah^{azwj} has Said "**[42:52] And thus have We inspired to you a Spirit of Our command**", it came down from the sky unto Muhammad^{saww}, then it never ascended to the sky since it came down to the Earth'.

(17) باب ما يسأل العالم عن العلم الذي يحدث به من صحف عندهم ازداده أو رواية فأخبر بسر وان ذلك من الروح

CHAPTER 17 – WHAT HAS BEEN ASKED FROM THE KNOWLEDGEABLE ONE^{asws} ABOUT THE KNOWLEDGE BY WHICH HE^{asws} NARRATES BY, WHETHER IT IS FROM THE PARCHMENTS WHICH ARE IN THEIR^{asws} POSSESSION, INCREASING IT OR REPORTS WHICH THEY^{asws} HAVE BEEN INFORMED IN SECRET, AND THAT IS FROM THE SPIRIT

(1) حدثنا احمد بن محمد بن ابيه محمد بن عيسى عن عبد الله بن طلحه قال قلت لابي عبد الله عليه السلام اخبرني يابن رسول الله صلى الله عليه وآله عن العلم الذي تحدثونا به امن صحف عندكم او من رواية يرويها بعضكم عن بعض او كيف حال العلم عندكم قال يا عبد الله الامر اعظم من ذلك واجل اما تقراء كتاب الله قلت بلى قال اما تقراء وكذلك اوحينا اليك روحنا من امرنا ما كنت تدري ما الكتاب ولا ايمان افترون انه كان في حال لا يدرى ما الكتاب ولا الایمان قال قلت هكذا نقرؤها قال نعم قد كان في حال لا يدرى ما الكتاب ولا الایمان حتى بعث الله تلك الروح فعلمها بها العلم والفهم وكذلك تجري تلك الروح إذا بعثها الله إلى عبد علمه بها العلم والفهم.

1 – It has been narrated to us by Ahmad Bin Muhammad, from his father Muhammad Bin Isa, from Abdulla Bin Talha who said:

'I said to Abu Abdullah^{asws}, 'Inform me, O son^{asws} of the Messenger of Allah^{saww}, about the knowledge which you^{asws} talk to us by, is it from the Parchments which are in your^{asws} possession, or from reports that have been reported by one of you^{asws} to the other^{asws}, or how is the situation of the knowledge which is with you^{asws}?'. He^{asws} said: 'O Abdullah, the matter is greater than that, and more urgent, but have you read the Book of Allah^{azwj}?'. I said, 'Yes'. He^{asws} said: 'But have you read "**[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**"? Are you assuming that he^{saww} was in a condition in which he^{aww} did not know the Book and nor had the Faith (Nouzobillah)?' I said, 'This is how we read it'. He^{asws} said: 'Yes. He^{saww} was in a condition in which he^{saww} did not know what was the Book or the Faith until Allah^{azwj} Sent the Spirit with the Knowledge and the understanding, and like that is how that Spirit carried it, if Allah^{azwj} Sent it to a servant^{asws}, making known the Knowledge by it, the Knowledge and the understanding'.

(2) حدثنا ابراهيم بن هاشم عن ابى عبد الله البرقى عن ابن سنان او غيره عن عبد الله بن طلحة قال قلت لابي عبد الله عليه السلام اخبرني يابن رسول الله صلى الله عليه وآله عن العلم الذي تحدثونا به امن صحف عندكم او من رواية يرويها بعضكم عن بعض او كيف حال العلم عندكم قال أبو عبد الله ع الامر اعظم من ذلك واجل اما تقراء كتاب الله قلت بلى قال اما تقرأ وكذلك اوحينا اليك روحنا من امرنا ما كنت تدري ما الكتاب ولا ايمان افترون انه كان في حال لا يدرى ما الكتاب ولا الایمان قال قلت هكذا نقرؤها قال نعم قد كان في حال لا يدرى ما الكتاب ولا الایمان حتى بعث الله تلك الروح فعلمها بها العلم والفهم.

2 – It has been narrated to us by Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, from Ibn Sinan or someone else, from Abdulla Bin Talha who said:

'I said to Abu Abdullah^{asws}, 'Inform me, O son^{asws} of the Messenger of Allah^{saww}, about the knowledge which you^{asws} are narrating to us by, is it from the Parchments that are in your^{asws} possession, or from reports that have been reported from one of you^{asws} to the other^{asws}, or how is the situation of the knowledge which is with you^{asws}?'. Abu Abdullah^{asws} said: 'The matter is greater than that and more urgent. But, have you read the Book of Allah^{azwj}?'. I said, 'Yes'. He^{asws} said: 'Have you read "**[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**"? Are you assuming that he^{saww} was in a condition in which he^{saww} did not know the Book and nor had the

Faith?' I said, 'This is how we read it'. He^{asws} said: 'Yes. He^{saww} was in a condition in which he^{saww} did not know what was the Book or the Faith until Allah^{azwj} Sent the Spirit by which He^{azwj} Taught him^{saww} the Knowledge and the understanding

(3) وروى محمد بن عيسى عن ابراهيم بن عمر قال قلت لابي عبد الله عليه السلام اخبرني عن العلم الذى تعلمنه اهو شئ تعلمونه من افواه الرجال بعضكم من بعض او شئ مكتوب عندكم من رسول الله صلى الله عليه وآله فقال الامر اعظم من ذلك اما سمعت قول الله عزوجل في كتابه وكذلك اوحينا اليك روها من امرنا ما كنت تدرى ما الكتاب ولا الایمان قال قلت بلى قال فلما اعطاه الله تلك الروح علم بها وكذلك هي إذا انتهت إلى عبد علم بها العلم؟؟ والفهم تعرض بنفسه عليه السلام.

3 – And it had been reported by Muhammad Bin Isa, from Ibrahim Bin Umar who said: 'I said to Abu Abdullaah^{asws}, 'Inform me about the knowledge which you^{asws} are teaching, is it something which you^{asws} are teaching from the mouths of the people, one from the other, or is it something written in your^{asws} possession from the Messenger of Allah^{saww}'. He^{asws} said: 'The matter is greater and more urgent than that, but have you heard the Statement of Allah^{azwj} Mighty and Majestic in His^{azwj} Book "**[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**"'? I said, 'Yes'. He^{asws} said: 'When Allah^{azwj} Gave him^{saww} that Spirit to Teach him^{saww} by, and this how it has ended up with a servant^{asws} being aware of the knowledge and the understanding', indicating to himself^{asws} Peace be upon him^{asws}.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن زياد بن سنان عن ابي الحال قال كنت سمعت من جابر احاديث فاضطرب فيها فوادى وضفت. فيها ضيق شديدا فقلت والله ان المستراح لغريب وانى عليه لقوى فاتبعت بعيرا وخرجت عليه من المدينة وطلبت الانز على ابي عبد الله عليه السلام فاذن لي فلما نظر إلى قال رحم الله جابرا كان يصدق علينا ولعن الله المغيرة فانه كان يكذب علينا قال ثم قال فيينا روح رسول الله صلى الله عليه وآله.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Ziyad Bin Abu Al-HilAl-who said: 'I heard from Jabir (certain) Hadeeth which made me to be restless, and I felt a constriction (in my chest) an extreme constriction. I said (to myself), that Al-Mustarah is near, and I am strong enough. I followed a camel and came out to him^{asws} from Al-Medina and sought permission to Abu Abdullaah^{asws}. He^{asws} gave me permission. When he^{asws} looked at me, he^{asws} said: 'May Allah^{azwj} have Mercy on Jabir who ascribed truth to us^{asws} and may Allah^{azwj} Curse Al-Mugheira for, he ascribes lies to us'. Then he^{asws} said: 'Within us^{asws} is the Spirit of the Messenger of Allah^{saww}'.

(5) حدثنا أبو محمد عن حمran بن موسى بن جعفر عن علي بن اسياط عن محمد بن الفضيل عن ابي حمزة قال سئلت ابا عبد الله عليه السلام عن العلم ما هو اعلم يتعلمه العالم من افواه الرجال او في كتاب عندكم تقرؤنه فتعلمون منه فقال الامر اعظم من ذلك واجل اما سمعت من قول الله تبارك وتعالى وكذلك اوحينا اليك روها من امرنا ما كنت تدرى ما الكتاب ولا الایمان ثم قال واى شئ يقول اصحابكم في هذه الاية فقلت لا ادرى جعلت فداك ما يقولون قال بلى قد كان في حال لا يدرى ما الكتاب ولا الایمان حتى بعث الله إليه تلك الروح التي يعطيها الله من يشاء فإذا اعطتها الله عبدا علمه الفهم والعلم.

5 – It has been narrated to us by Abu Muhammad, from Hamraan Bin Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said: 'I asked Abu Abdullaah^{asws} about the knowledge, 'What is it that the knowledgeable one^{asws} learns the knowledge from, the mouths of the men, or is it in a Book that is in your^{asws} possession that you^{asws} are reading from and teaching from?' He^{asws} said: 'The matter is greater than that, and more urgent, but, have you heard from the Statements of Allah^{azwj} Blessed and High "**[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was**"'? Then he^{asws} said: 'And what do your companions say

regarding this Verse?' I said, 'I don't know, may I be sacrificed for you^{asws}, what they are saying'. He^{asws} said: 'Yes, he^{saww} was in a situation in which he^{saww} did not know what the Book was, nor the Faith until Allah^{azwj} Sent to him^{saww} that Spirit which Allah^{azwj} Gives to whosoever He^{azwj} Likes to. When He^{azwj} Gives it to a servant^{asws}, He^{azwj} Teaches him^{asws} the understanding and the Knowledge'.

(18) باب الروح التي قال الله يسألونك عن الروح قل الروح من امر ربى انها في رسول الله ص
واهل بيته ع يسدهم ويوفقهم ويفقههم.

CHAPTER 18 – THE SPIRIT ABOUT WHICH ALLAH^{azwj} HAS SAID [17:85] AND THEY ASK YOU ABOUT THE SPIRIT, SAY: ‘THE SPIRIT IS ONE OF THE COMMANDS OF MY LORD’, IT IS WITHIN THE MESSENGER OF ALLAH^{saww} AND THE PEOPLE^{asws} OF THE HOUSEHOLD

(1) حدثنا يعقوب بن يزيد عن ابن أبي عمير عن هشام بن سالم سمعت ابا عبد الله عليه السلام يقول يسألونك عن الروح
قل الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد من مضى غير محمد صلى الله عليه وآله
وهو مع الانمة يوفقهم ويسدهم وليس كلما طلب وجد.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from hashaam Bin Saalim, who says:

‘I heard Abu Abdullah^{asws} say: “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, he^{asws} said: ‘A creation greater than Jibreel, and Mikaeel, it was not with anyone from the past other than Muhammad^{saww}, and it is with the Imams^{asws}, serving them^{asws} and assisting them^{asws}, and there is nothing from all that was sought, but was found’.

(2) حدثنا ابراهيم بن هاشم عن ابن ابي عمير عن ابي ايوب الخازار عن ابي بصير قال سمعت ابا عبد الله عليه السلام
يقول يسألونك عن الروح قال الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل لم يكن مع احد من مضى غير
محمد صلى الله عليه وآله وهو مع الانمة يسدهم وليس كلما طلب وجد.

2 – It has been narrated to us by Ibrahim Bin Haashim, from Ibn Abu Umeyr, from Abu Ayub Al-Khazaaz, from Abu Baseer who said:

‘I heard Abu Abdullah^{asws} say “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, It is a creation greater than Jibreel and Mikaeel, it was not with anyone from the past other than Muhammad^{saww} and it is with the Imams^{asws}, serving them^{asws}, and there is nothing from all that was sought, but was found’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابي عمير عن حفص بن البختري قال سمعت ابا عبد الله عليه
السلام يقول يسألونك عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد من مضى
غير محمد صلى الله عليه وآله وليس كلما طلب وجد.

3 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Hafs Bin Al-Bakhtary who said:

‘I heard Abu Abdullah^{asws} say “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, it is an Angel (like entity) greater than Jibreel and Mikaeel. It was not with anyone from the past other than Muhammad^{saww}, and there is nothing from all that was sought, but was found’.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابي ايوب الخازار قال سمعت ابا عبد الله عليه السلام يقول يسألونك
عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد من مضى غير محمد صلى الله
عليه وآله وهو مع الانمة وليس كلما طلب وجد.

4 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Ayub Al-Khazaaz who said:

‘I heard Abu Abdullah^{asws} say “[17:85] They ask you about the Spirit, say: ‘The Spirit is one of the Commands of my Lord’”, it is an Angel (like but) greater than Jibreel and Mikaeel. It was not with anyone from the past other than

Muhammad^{saww}, and it is with the Imams^{asws}, and there is nothing from all that is sought, but it is found'.

(5) حديث احمد بن محمد بن الحسين بن سعيد عن فضالة بن ابي عيسى عن ابا عبد الله عليه السلام يسألونك عن الروح قال الروح من امر ربى وما اوتتكم من العلم الا قليلا قال هو خلق اعظم من جبرئيل وميكائيل كان مع رسول الله يوفقه وهو معنا اهل البيت.

5 – It has been narrated to us by Ahmad Bin Muhammad Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan Al-Kalby, from Abu Baseer who said:

'I said to Abu Abdullah^{asws} "[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord and you have not been Given from the knowledge except for a little'" He^{asws} said: 'It is a creation greater than Jibreel and Mikael. It was with the Messenger of Allah^{saww}, serving him^{saww}, and it is with us^{asws}, the People^{asws} of the Household'.

(6) حديث احمد بن محمد عن علي بن الحكم عن حفص الكلبي عن ابي بصير قال سألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى يسألونك عن الروح قال الروح من امر ربى وما اوتتكم من العلم الا قليلا قال هو خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يوفقه وهو معنا اهل البيت.

6 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from hafs Al-Kalby, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} "[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord and you have not been Given from the knowledge except for a little'" He^{asws} said: 'It is an 'Entity' greater than Jibreel and Mikael. It was with the Messenger of Allah^{saww}, helping him^{saww}, and it is with us^{asws}, the People^{asws} of the Household'.

(7) حديث يعقوب بن يزيد عن الحسن بن سالم عن اسپاط بن سالم قال سئلت ابا عبد الله عليه السلام عن قول الله عزوجل يسألونك عن الروح قال خلق اعظم من جبرئيل وميكائيل وهو مع الانماء.

7 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Ali, from Asbaar Bin Saalim who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Mighty and Majestic "[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord'" He^{asws} said: 'A creation greater than Jibreel and Mikael, and it is with the Imams^{asws}'.

(8) حديث احمد بن محمد عن علي بن الحكم عن سيف بن عمرة عن ابي بصير قال سألت ابا عبد الله عليه السلام عن الروح قال الروح من امر ربى فقال أبو عبد الله عليه السلام خلق اعظم من جبرئيل وميكائيل وهو مع الانماء يفتقهم قلت ونفع فيه من روحه قال من قدرته.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about "[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord'" Abu Abdullah^{asws} said: 'A creation greater than Jibreel and Mikael, and it is with the Imams^{asws}, serving them^{asws} as per their^{asws} wish'.

(9) حديث ابراهيم بن هاشم عن ابي يحيى بن عمران عن يونس عن ابن مسakan عن ابي بصير قال سئلت ابا عبد الله عليه السلام عن قوله عزوجل يسألونك عن الروح قال الروح من امر ربى قال خلق اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله وهو مع الانماء وهو من الملائكة.

9 – It has been narrated to us by Ibrahim Bin Haashim, from Yahya Bin Abu Umraan, from Yunus, from Ibn Muskaan, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Statement of the Mighty and Majestic "[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my

Lord". He^{asws} said: 'A creation greater than Jibreel and Mikael. It was with the Messenger of Allah^{saww}, and it is with the Imams^{asws}, and it is from the Kingdom'.

(10) حدثنا احمد بن محمد بن عيسى عن الحسين القلansi قال سمعته يقول في هذه الآية يسئلونك عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد من مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كما ظنت.

10 - It has been narrated to us by Ahmad Bin Muhammad, Bin Isa, from Al-Husayn Al-Qalanasy, who said:

'I heard him^{asws} say regarding this Verse "**[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord'**". He^{asws} said: 'An Angel (like but) greater than Jibreel and Mikael. It was not with anyone from the past other than Muhammad^{saww}, and it is with the Imams^{asws}, and it is not as you think it to be'.

(11) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن ابراهيم بن عمر اليمني عن الحسين بن ابى العلاء عن ابى بصير قال سمعته يقول في هذه الآية ويسئلونك عن الروح قل الروح من امر ربى قال ملك اعظم من جبرئيل وميكائيل لم يكن مع احد من مضى غير محمد صلى الله عليه وآله وهو مع الائمة وليس كما ظنت.

11 - It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar Al-Yamaany, from Al-Husayn Bin Abu Al-A'ala, from Abu Baseer who said:

'I heard him^{asws} say regarding this Verse "**[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord'**". He^{asws} said: 'An Angel (like but) greater than Jibreel and Mikael. It was not with anyone from the past other than Muhammad^{saww}, and it is with the Imams^{asws}, and it is not as you think it to be'.

(12) حدثنا احمد بن محمد ويعقوب بن يزيد عن الحسن بن على بن فضال عن ابى جميله عن محمد الحلبي عن ابى عبد الله عليه السلام في قوله عزوجل يسألونك عن الروح قل الروح من امر ربى قال ان الله تبارك وتعالى احد صمد والصمد الشئ الذى ليس له جوف وانما الروح خلق من خلقه له بصر وقوة وتأيد يجعله الله في قلوب الرسل والمؤمنين.

12 - It has been narrated to us by Ahmad Bin Muhammad, and Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has narrated:

'Abu Abdullaah^{asws} regarding the Statement of the Mighty and Majestic "**[17:85] They ask you about the Spirit, say: 'The Spirit is one of the Commands of my Lord'**". He^{asws} said that: 'Allah^{azwj} Blessed and High is One, Absolute (Samad), and the Absolute (Al-Samad) is a thing which does not have a cavity for it, and as for the Spirit, it is a creature from His^{azwj} creatures, it has for the vision, and strength, and support. Allah^{azwj} has Made it to be in the hearts of the Messengers^{as} and the believers'.

(13) حدثنا بعض اصحابنا عن المفضل بن عمر عن ابى عبد الله عليه السلام قال مثل المؤمن وبدنه كجوهرة في صندوق إذا خرجت الجوهرة منه طرح الصندوق ولم تتعجب به قال ان الارواح لا تمازج البدن ولا تداخله انما هو كالكلل للبدن محيطة به.

13 - It has been narrated to us by one of our companions, from Al-MufazzAl-Bin Umar, who said:

'Abu Abdullaah^{asws} having said: 'The example of the Momin (believer) and his body, is like a jewel in a box. If the jewel comes out, the box is thrown away, and not be tired by it. The souls do not mix with the body, nor do they enter it, but it is like the hull (surrounds) the body, in control of it'.

(19) - باب في الروح التي قال الله عزوجل تنزل الملائكة بالروح من امره وهي تكون مع الانبياء والوصياء والفرق بين الروح والملائكة

CHAPTER 19 – REGARDING THE SPIRIT WHICH ALLAH^{azwj} MIGHTY AND MAJESTIC HAS SAID “THE ANGELS DESCEND WITH THE SPIRIT BY HIS^{azwj} COMMAND” (16:2), AND IT HAS HAPPENED WITH THE PROPHETS^{saww} AND THE SUCCESSORS^{as}, AND THE DIFFERENCE BETWEEN THE SPIRIT AND THE ANGELS

(1) حدثنا محمد بن عيسى عن عبيد بن اسياط عن على بن ابى حمزة عن ابى بصير عن ابى جعفر عليه السلام قال سئلته عن قول الله عزوجل ينزل الملائكة بالروح من امر ربه على من يشاء من عباده فقال جبرئيل الذى نزل على الانبياء والروح تكون معهم ومع الاوصياء لا تفارقهم تفتقهم وتسدهم من عند الله وانه لا الله الا الله رسول الله صلى الله عليه وآلله وسلم وبهما عبد الله واستعبده الخلق وعلى هذا الجن والانسان والملائكة ولم يعبد الله ملك ولا نبى ولا انسان ولا جان الا بشهادة ان لا الله الا الله وان محمدا رسول الله وما خلق الله خلقا الا للعبادة.

1 – It has been narrated to us by Muhammad Bin Isa, from Ubeyd Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer, who has said:

‘I asked Abu Ja’far^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: “[16:2] **He sends down the angels with the Spirit by His command on whom He pleases of His servants**”. He^{asws} said: ‘Jibraeel is the one whom descends upon the Prophets^{as}, and the Spirit is with them^{as} and with the successors^{as}. There is no separating them^{as}, surpassing them^{as} and their^{as} guidance from Allah^{azwj}, and it is “There is no god but Allah^{azwj} and that Muhammad^{saww} is the Messenger^{saww} of Allah^{azwj}”, and by these two Allah^{azwj} is worshipped, and the creation worship Him^{azwj}, and on this are the Jinn, and the Human, and the Angels, and there is no one who worships Allah^{azwj} from the Angel, nor Prophet^{as}, nor Human, nor Jinn except by the two testimonies “There is no God but Allah^{azwj} and that Muhammad^{saww} is the Messenger^{saww} of Allah^{azwj} (and Ali^{asws} Amir-ul-Momineen), and Allah^{azwj} did not Create any creature except for the sake of worship’.

(2) وروى بعض اصحابنا عن موسى بن عمر عن على بن اسياط هذا الحديث بهذا الاسناد بعينه.

2 – And it has been reported one of our companions, from Musa Bin Umar, from Ali Bin Asbaat, this exact Hadeeth, by this chain.

(3) حدثنا محمد بن الحسين ومحمد بن عيسى عن على بن اسياط عن الحسين بن ابى العلاء عن سعد الاسكاف قال اتى رجل على بن ابى طالب عليه السلام يسألة عن الروحليس هو جبرئيل فقال له على عليه السلام جبرئيل من الملائكة والروح غير جبرئيل وكرر ذلك على الرجل فقال له لقد قلت عظيمها من القوم ما احد يزعم ان الروح غير جبرئيل فقال له على عليه السلام انك ضال تروى عن اهل الضلال يقول الله تبارك وتعالى لنبيه ع اتى امر الله فلا تستعجلوه سبحانه وتعالى عما يشركون تنزل الملائكة بالروح والروح غير الملائكة.

3 - It has been narrated to us by Muhammad Bin Al-Husayn, and Muhammad Bin Isa, from Ali Bin Asbaat, from Al-Husayn Bin Abu Al-A’ala, from Sa’d Al-Askaaf who said:

‘A man came to Ali^{asws} Bin Abu Talib^{asws} and asked him^{asws} about the Spirit, is he not Jibraeel?’ Ali^{asws} said to him: ‘Jibraeel is from the Angels, and the Spirit is other than Jibraeel’, and he^{asws} reiterated that to the man’. He said to him: ‘You^{asws} have said a great thing, there is no one from the people who thinks that Jibraeel is other than the Spirit’. Ali^{asws} said to him: ‘You are in error, reporting from erroneous people. Allah^{azwj} Blessed and High has Said to His^{azwj} Prophet^{saww} “[16:1] Allah’s commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him), [16:2] He sends down the angels with the Spirit”, and the Spirit is other than Jibraeel’.

(4) حديثنا احمد بن الحسين عن المختار بن زياد عن ابى جعفر محمد بن سليمان عن ابى بصير قال كنت مع ابى عبد الله عليه السلام فذكر شيئاً من امر الامام إذا ولد قال واستوجب زيادة الروح في ليلة القدر فقلت جعلت فداك ليس الروح جبرئيل قال جبرئيل من الملائكة والروح خلق اعظم من الملائكةليس الله يقول تنزل الملائكة والروح.

4 – It has been narrated to us by Ahmad Bin Al-Husayn, from Al-Mukhtar Bin Ziyaad, from Abu Ja'far Muhammad Bin Suleman, from his father, from Abu Baseer who said:

'I was with Abu Abdullah^{asws}, and I mentioned something from the matter of the Imam^{asws} when he^{asws} comes to the world, he^{asws} said: 'And it requires more than the Spirit during the Night of Power (*Laylat Ul Qadr*)'. I said, 'May I be sacrificed for you, is not the Spirit Jibreel?' He^{asws} said: 'Jibreel is from the Angels, and the Spirit is a creation greater than the Angels. Has not Allah^{azwj} Said: "**[97:4] The angels and the Spirit descend therein?**"?

(20) - باب في الامام انه يعلم الساعة التي يمضى فيها وما يزداد في الليل والنهار ولا يوكل إلى نفسه

CHAPTER 20 – REGARDING THE IMAM^{asws}, HE^{asws} KNOWS THE TIME IN WHICH HE^{asws} WILL PASS AWAY AND WHAT IS INCREASED DURING THE NIGHT AND THE DAY, AND HE^{asws} DOES NOT RELY UPON HIMSELF^{asws}

(1) حدثنا يعقوب بن يزيد عن الحسن بن محبوب عن عمر بن يزيد قلت الآية النحل. لابي عبد الله عليه السلام إذا مضى الامام يمضي من علمه في الليلة التي يمضي فيها إلى الامام القائم من بعده مثل ما كان يعلم الماضي قال وما شاء الله من ذلك يورث كتابا ولا يوكل إلى نفسه ويزداد في ليله ونهاره.

1 – It has been narrated to us by Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Umar Bin Yazeed who said:

'I recited [16:1] Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him) to Abu Abdullah^{asws} and said, 'If the Imam^{asws} passes away, he^{asws} delegates from his^{asws} knowledge during the night in which he^{asws} passes away to the established Imam^{asws} after him^{asws}, the like of what the previous Imam^{asws} made known to him^{asws}? He^{asws} said: 'And whatever Allah^{azwj} so Desires from that, he^{asws} inherits the Books and is not left to rely upon himself^{asws}, and he^{asws} gets increased (with Knowledge by Allah^{azwj}) during his^{asws} nights and days'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابي عمير عن منصور بن يونس عن ابى بصير قال قلت لابى عبد الله عليه السلام الامام إذا مات يعلم الذى بعده في تلك الساعة مثل علمه قال يورث كتابا ويزداد في كل يوم وليلة ولا يوكل إلى نفسه.

2 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'When the Imam^{asws} passes away, he^{asws} makes it known to the Imam^{asws} after him^{asws} in that particular time the like of his^{asws} knowledge?' He^{asws} said: 'He^{asws} inherits the Books, and gets increased during each night and day, and is not left to rely upon himself^{asws}.

(3) حدثنا محمد بن الحسين عن منصور عن ابى بصير قال قلت لابى عبد الله عليه السلام جعلني الله فداك العالم منكم يمضي في اليوم او في الليلة وفي الساعة بعد مثل علمه قال يا ابا محمد يخلفه العالم من بعده في ذلك يوم او في تلك الساعة مثل علمه قال يورث كتابا ويزداد في الليل والنهار ولا يكله الله إلى نفسه.

3 – It has been narrated to us by Muhammad Bin Al-Husayn, from Mansour, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, the knowledge from those that pass away from you^{asws} all in the day or in the night and in the time afterward make it knows the like of his^{asws} knowledge?' He^{asws} said: 'O Abu Muhammad, he^{asws} leaves behind the knowledge to the one after him^{asws} in that day, or in that time, the like of his^{asws} knowledge. He^{asws} inherits the Books and is increased in the night and the day, and Allah^{azwj} does not Leave him^{asws} to rely upon himself^{asws}.

(4) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن منصور عن ابى بصير قال قلت لابى عبد الله عليه السلام جعلني الله فداك العالم منكم يمضي في اليوم او في الليلة وفي الساعة يخلفه العالم من بعده في ذلك اليوم او في تلك الساعة يعلم مثل علمه قال يا ابا محمد يورث كتابا ويزداد في الليل والنهار ولا يكله الله إلى نفسه.

4 – It has been narrated to us by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Abu baser who said:

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, the knowledge from those that pass away from you^{asws} all in the day or in the night and in the time afterward make it knows the like of his^{asws} knowledge?' He^{asws} said: 'O Abu Muhammad, he^{asws} inherits the Books and is increased in the night and the day, and Allah^{azwj} does not leave him^{asws} to rely upon himself^{asws}.

(5) حدثنا محمد بن عبد الحميد عن محمد بن عمر بن يزيد عن الحسن بن عمر عن أبيه قال قلت لابي عبد الله عليه السلام إذا مضى الامام يفضى من علمه في الليلة التي يمضى فيها إلى الامام القائم من بعده مثل مكان يعلم الماضي قال أوما شاء الله من ذلك يورث كتابا ولا يوكل إلى نفسه ويزاد في ليله ونهاره.

5 – It has been narrated to us by Muhammad Bin Abdul Hameed, from Muhammad Bin Umar bin Yazeed, from Al-Hassan Bin Umar, from his father who said:

'I said to Abu Abdullah^{asws}, 'If the Imam^{asws} passes away, he^{asws} delegates from his^{asws} knowledge during the night in which he^{asws} passes away to the established Imam^{asws} after him^{asws}, the like of what the previous Imam^{asws} made known to him^{asws}?' He^{asws} said: 'And whatever Allah^{azwj} so Desires from that, he^{asws} inherits the Books and is not left to rely upon himself^{asws}, and he^{asws} gets increased (with Knowledge by Allah^{azwj}) during his^{asws} nights and days'.

(6) حدثنا الحسن بن علي عن احمد بن هلال عن ابي مالك الحضرمي عن ابى الصابح عن ابى بصير قال قلت لابي عبد الله عليه السلام يكون ان يفضى هذا الامر الى من لم يبلغ قال نعم قلت ما يصنع قال يورث كتابا ولا يكله الله إلى نفسه.

6 – It has been narrated to us by Al-Hassan bin Ali, from Ahmad Bin Hilal, from Abu Maalik Al-hazramy, from Abu Al-Asbaah, from Abu Baseer who said:

'I said to Abu Abdullah^{asws}, 'Is it that he^{asws} will delegate this matter to the one^{asws} to whom it has not reached?' he^{asws} said: 'Yes'. I said, 'What does he^{asws} make of it?' He^{asws} said: 'He^{asws} inherits the Books, and Allah^{azwj} does not Leave him^{asws} to rely upon himself^{asws}'.

(7) حدثنا احمد بن محمد عن الحسن بن محبوب عن يعقوب السراج قال سئلت ابا عبد الله عليه السلام متى يمضي الامام حتى يؤدى علمه إلى من يقوم مقامه من بعده قال فقال لا يمضي الامام حتى يفضى (1) علمه إلى من انتجه الله ولكن يكون صامتا معه فإذا مضى ولـى العلم نطق به من بعده.

7 – It has been narrated to us by Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I asked Abu Abdullah^{asws}, 'When the Imam^{asws} passes away, he^{asws} makes his^{asws} knowledge to proceed to the one^{asws} who will stand in his^{asws} place after him^{asws}?' He^{asws} said: 'The Imam^{asws} does not pass away until he^{asws} delegates his^{asws} knowledge to the one^{asws} Allah^{azwj} Chooses, but he^{asws} is to be silent with him^{asws}. When he^{asws} passes away, the one^{asws} after him^{asws} becomes the guardian of the knowledge and speaks by it'.

(8) حدثنا احمد بن محمد عن ابن سنان عن محمد بن النعمان قال سألت ابا عبد الله عليه السلام وهو يقول ان الله لا يكلنا إلى افسنا ولو وكلنا إلى افسنا لكننا كعرض الناس ونحن الذين قال الله عزوجل ادعوني استجب لكم.

8 – It has been narrated to us by Ahmad Bin Muhammad, from Ibn Sinan, from Muhammad Bin Al-No'man who said:

'I asked Abu Abdullah^{asws}, and he^{asws} was saying that: 'Allah^{azwj} did not Leave us to rely upon ourselves^{asws}, and had He^{azwj} Left us^{asws} to rely upon ourselves^{asws}, we^{asws} would have been like the people, and we^{asws} are the ones about whom^{asws} Allah^{azwj} Mighty and Majestic Says "[40:60] And your Lord says: Call upon Me, I will answer you"

(9) حدثنا أبو محمد عن عمران بن موسى عن أبي عبد الله الرازي عن احمد بن محمد عن الحسين بن عمر بن يزيد عن أبي الحسن عليه السلام قال قلت له ان ابى حدثى عن جدك انه سئل عن الامام يفضى إليه علم صاحبه فقال في الساعة التي يقبض فيها يصير إليه علم صاحبه فقال هو أو ما شاء الله يورث كتابا ولا يوكل إلى نفسه ويزاد في الليل والنهار فقلت له عندك تلك الكتب وذلك الميراث فقال أي والله انظر فيها.

9 — It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Abu Abdullaah Al-Razy, from Ahmad Bin Muhammad, from Al-Husayn Bin Umar Bin Yazeed, who said:

'I said to Abu Al-Hassan^{asws} that, 'My father narrated to me from his grandfather, that he asked about the Imam^{asws}, that he^{asws} delegates his^{asws} knowledge to his^{asws} companion (the succeeding Imam^{asws}). He^{asws} said: 'In the time in which he^{asws} passes away, his^{asws} knowledge goes to his^{asws} companion^{asws}. He^{asws}, or whatever Allah^{azwj} so Desires, inherits the Books and is not Left to rely upon himself^{asws}, and is increased in the night and the day'. I said to him^{asws}, 'Those Books are in your^{asws} possession, and that inheritance?' He^{asws} said, 'Yes, by Allah^{azwj}, I^{asws} look into them'.

(21) - باب في الإمام متى يعلم أنه أمام

CHAPTER 21 – REGARDING THE IMAM^{asws}. WHEN DOES HE^{asws} KNOW THAT HE^{asws} IS THE IMAM^{asws} (IN CHARGE)

(1) حدثنا محمد بن الحسين عن صفوان بن يحيى قال قلت لابي الحسن الرضا عليه السلام اخبرني عن الامام متى يعلم انه امام حين يبلغه ان صاحبه قد مضى او حين يمضى مثل ابى الحسن عليه السلام قبض بيغداد وانت هيئنا قال يعلم ذلك حين يمضى صاحبه قلت باى شئ قال يلهمه الله ذلك.

1 – It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan Bin Yahya who said: 'I said to Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Imam^{asws}, when does he^{asws} know that he^{asws} is the Imam^{asws}, while he^{asws} has to tell him^{asws} that his^{asws} successor has passed away, or while he^{asws} is (about to) pass away, for example Abu Al-Hassan^{asws} passed away in Baghdad and you^{asws} are over here?' He^{asws} said: 'He^{asws} knows that whilst his^{asws} companion^{asws} is passing away'. I said, 'By what thing?' He^{asws} said: 'Allah^{azwj} Inspires him so (*Ilhaam*)'.

(2) حدثنا محمد بن عيسى عن قارن عن رجل انه كان رضيع ابى جعفر عليه السلام قال بينما أبو الحسن عليه السلام جالس مع مودب له يكتى ابا ذكريأ وابو جعفر عليه السلام عندنا انه بيغداد وابو الحسن يقرأ من اللوح إلى مؤدبه إذ بكى بكاء شديدا سنه المؤدب ما يكواز فلم يجده فقال اذن لي بالدخول فاذن له فارتفع الصياح والبكاء من منزله ثم خرج علينا عن البكاء فقال ان ابى قد توفى الساعة فقلنا بما علمت قال فادخلني من اجلال الله ما لم اكن اعرفه قبل ذلك فعلمت انه قد مضى فتعرفا ذلك الوقت من اليوم والشهر فإذا هو قد مضى في ذلك الوقت.

2 – It has been narrated to us by Muhammad Bin Isa, from Qaaran, from a man who used to be an adopted infant of Abu Ja'far^{asws} said:

'Abu Al-Hassan^{asws} was seated with a student of his^{asws} whose nickname was Abu Zakariyya, and Abu Ja'far^{asws} was with us in Baghdad, and Abu Al-Hassan^{asws} was reading from the Tablet to his^{asws} student, when he^{asws} suddenly started crying intensely. The student asked him^{asws}, 'What makes you^{asws} cry?' He^{asws} did not answer him. He^{asws} said: 'Let me^{asws} go to (the house). He made (way for) him^{asws}. Loud wailing was heard from his^{asws} house. Then he^{asws} came out to us. We asked him^{asws} about the crying. He^{asws} said that: 'My^{asws} father^{asws} has just passed away'. We said, 'By what have you^{asws} come to know?' He^{asws} said: 'The Glory of Allah^{azwj} Entered into me^{asws} which I^{asws} did not have before that, so I^{asws} knew that he^{asws} has passed away'. We made a note of that time and the day and the month. It turned out to be the time in which he^{asws} had passed away'.

(3) حدثنا محمد بن احمد عن بعض اصحابنا عن معاوية بن حكيم عن أبو الفضل الشيباني عن هارون بن الفضل قال رايت ابا الحسن ع في اليوم الذي توفي فيه أبو جعفر ع فقال انا الله وانا إليه راجعون مضى أبو جعفر فقيل له وكيف عرفت ذلك قال تداخلني ذلك الله لم اكن اعرفها.

3 – It has been narrated to us by Muhammad Bin Ahmad, from one of our companions, from Muawiya Bin Hakeem, from Abu Al-Fazl Al-Shaybani, from Haroun Bin Al-Fazl who said:

'I saw Abu Al-Hassan^{asws} on the day in which Abu Ja'far^{asws} passed away. He^{asws} said: 'We^{asws} are from Allah^{azwj} and to Him^{azwj} we^{asws} return. Abu Ja'far^{asws} has passed away'. It was said to him^{asws}, 'And how did you^{asws} know that?' He^{asws} said: 'The Glory of Allah^{azwj} Entered into me^{asws} which I^{asws} did not have before, so I^{asws} knew it'.

(4) حدثنا عباد بن سليمان عن سعد بن عمر قال سمعته يقول يعني ابا الحسن الرضا ع انى طلقت ام فروة بنت اسحق في رجب بعد موت ابى بيوم قلت له جعلت فداك طلقتها وقد علمت موت ابى الحسن ع قال نعم.

4 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Ahmad Bin Umar who said:

'I heard him^{asws} say, meaning Abu Al-Hassan Al-Reza^{asws}: 'I^{asws} divorced Umm Farwa, daughter of Is'haq in Rajab, after the passing away of my^{asws} father^{asws} by a day'. I said to him^{asws}, 'May I be sacrificed for you^{asws}, you^{asws} divorced her and you^{asws} had known the demise of Abu Al-Hassan^{asws}?' He^{asws} said: 'Yes'.

(5) حدثنا محمد، بن عيسى عن أبي الفضل عن هارون بن الفضل انه قال في اليوم الذي توفي فيه أبو جعفر قال انا الله وانا إليه راجعون مضى أبو جعفر فقيل له وكيف عرفت ذلك قال لأنه تدخلني ذلة الله لم اكن اعرفها.

5 – It has been narrated to us by Muhammad Bin Isa, from Abu Al-fazal, from Haroun Bin Al-Fazal, who said:

He^{asws} said on the day in which Abu Ja'far^{asws} passed away: 'We^{asws} come from Allah^{azwj} and to Him^{azwj} we^{asws} return. Abu Ja'far has passed away'. It was said to him^{asws}: 'And how did you^{asws} know that?' He^{asws} said: 'Because the Glory of Allah^{azwj} Entered into me^{asws} which I^{asws} did not have before, so I^{asws} knew it'.

(6) حدثنا عباد بن سليمان عن سعد بن سعد عن صفوان بن يحيى قال قلت لابي الحسن الرضا انهم رووا عنك في موت ابى الحسن ان رجلا قال لك علمت ذلك بقول سعيد فقال جانى سعيد بما قد كنت علمته قبل مجبيه.

6 – It has been narrated to us by Abaad Bin Suleyman, from Sa'd, from Safwaan Bin Yahya who said:

'I said to Abu Al-Hassan Al-Reza^{asws}, 'They are reporting from you^{asws} regarding the passing away of Abu Al-Hassan^{asws} that a man said to you^{asws} that you^{asws} came to know that by the saying of Saeed'. He^{asws} said: 'Saeed came to me^{asws} with what I^{asws} already knew of before he came to me^{asws}'.

(22) باب رسول الله ص جعل الاسم الاكبر وميراث النبوة وميراث العلم إلى على ع عند وفاته

CHAPTER 22 – THE MESSENGER OF ALLAH^{saww} GAVE THE GREAT NAME (ISM AL-AKBAR) AND INHERITANCE OF THE PROPHET-HOOD AND INHERITANCE OF THE KNOWLEDGE TO ALI^{asws} DURING HIS PASSING AWAY

(1) حدثنا على بن عبد الرحمن عن الحسن بن الحسين اللؤلؤي عن محمد بن سنان عن اسماعيل بن جابر عن عبد الكري姆 بن عمر عن عبد الحميد بن الدليم عن ابى عبد الله عليه السلام قال ان الله عليه تبارك وتعالى اوحى الى رسول الله صلى الله عليه وآله انه قد قضيت نبوتكم واستكملت ايامكم فاجعل الاسم الاكبر وميراث العلم وآثار علم النبوة عند على بن ابى طالب عليه السلام فاني لا اترك الارض الا ولى فيها عالم تعرف به طاعتى وتعرف به ولا ينفى حجۃ بين قبض النبي صلى الله عليه وآله الى خروج النبي الآخر فأوصى رسول الله صلى الله عليه وآله وسلم بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابى طالب.

1 – It has been narrated to us by Ali Bin Abdul Rahmaan, from Al-Hazzan Bin Al-Husayn Al-Lu'lui, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Umar, from Abdul Hameed Bin Al-Daylam, who said:

‘Abu Abdullah^{asws} having said that: ‘Allah^{azwj} Blessed and High Revealed unto the Messenger of Allah^{saww}: “Your^{saww} Prophet-hood has ended, and your^{saww} days are completed. Transfer the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and the effects of knowledge of the Prophet-hood to be in the possession of Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} do not Leave the Earth alone until there is a knowledgeable one^{asws} in it by whom^{asws} My^{azwj} obedience and My^{azwj} Wilayah can be recognised. A Proof between the Capture of the Prophet^{saww} up to the exit of the Prophet^{saww}, at the end”. The Messenger of Allah^{saww} bequeathed the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effects of knowledge of the Prophet-hood to Ali Bin Abu Talib^{asws}.

(2) حدثنا بعض اصحابنا عن الحسن بن الحسين اللؤلؤي عن ابى حمزة الثمالي عن ابى جعفر عليه السلام قال لما قضى رسول الله صلى الله عليه وآلہ نبوته واستكملت ايامه اوحى الله إليه يا محمد صلى الله عليه وآلہ قد قضيت نبوتكم واستكملت ايامكم فاجعل العلم الذى عندك والاثار والاسم الاكبر وميراث العلم وآثار النبوة في اهل بيتك عند على بن ابى طالب عليه السلام فاني لم اقطع علم النبوة من العقب من ذرینک كما لم اقطعها من بيوتات الانبياء الذين كانوا بينك وبين ابیک ادم صلوات الله عليه وعليهم اجمعين.

2 – It has been narrated to us by one of our companions, from Al-Hassan Bin Al-Husayn Al-Lu'lui from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumalyy, who said:

‘Abu Ja’far^{asws} having said: ‘When the Prophet-hood of the Messenger of Allah^{saww} ended, and his^{saww} days were completed, Allah^{azwj} Revealed unto him^{as}: “O Muhammad^{saww}! Your^{saww} Prophet-hood has ended, and your^{saww} days are completed. Transfer the knowledge which is within you^{saww}, and the effects, and the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and the effects of the Prophet-hood in your^{saww} Family, to be in the possession of Ali^{asws} Bin Abu Talib^{asws}, for I^{azwj} do not Cut off knowledge of the Prophet-hood from the ones to come after from your^{saww} offspring, just as I^{azwj} did not Cut it off from the Houses of the Prophets^{as} who were between you^{saww} and your^{saww} father Adam^{as}, may Peace be upon them all”.

(3) حدثنا محمد بن الحسين عن الحسن بن محبوب عن محمد بن الفضل عن ابى حمزة الثمالي عن ابى جعفر عليه السلام قال سمعته يقول فلما قضى محمد صلى الله عليه وآلہ نبوته واستكملت ايامه اوحى الله إليه يا محمد صلى الله عليه وآلہ قد قضيت نبوتكم واستكملت ايامكم فاجعل العلم الذى عندك والایمان والاسم الاكبر وميراث العلم وآثار علم النبوة في اهل بيتك عند على بن ابى طالب فاني لم اقطع علم النبوة من العقب من ذرینک كما لم اقطعها من بيوتات الانبياء.

3 – It has been narrated to us by Muhammaad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazal, from Abu Hamza Al-Thumalyy, who said:

'I heard Abu Ja'far^{asws} him^{asws} say: 'When the Prophet-hood of the Messenger of Allah^{saww} ended, and his^{saww} days were completed, Allah^{azwj} Revealed unto him^{saww}: "O Muhammad^{saww}! Your^{aww} Prophet-hood has ended, and your^{saww} days are completed. Transfer the knowledge which is within you^{saww}, and the belief, and the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood in your^{saww} Family to be in the possession of Ali Bin Abu Talib^{asws}, for I^{azwj} do not Cut-off knowledge of the Prophet-hood from the ones^{asws} to come after from your^{saww} offspring, just as I^{azwj} did not cut it off from Houses of the Prophets^{as}.

(4) حدثنا محمد بن عيسى عن محمد بن سنان عن اسماويل بن جابر عن عبد الكرييم بن عمرو عن عبد الحميد بن ابى الدليل عن ابى عبد الله عليه السلام قال اوصى موسى إلى يوشع بن نون واوصى يوشع بن نون إلى ولد هارون ولم يوصى إلى ولد موسى لأن الله له الخيرة يختار من يشاء ويشر موسى يوشع بن نون بال المسيح

4 – It has been narrated to us by Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail, Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam, who has said:

'Abu Abdullah^{asws} having said: 'Musa^{as} bequeathed to Yoshua Bin Noon^{as}, and Yoshua Bin Noon^{as} bequeathed to the son of Haroun^{as}, and did not bequeath to the son of Musa^{as}, because to Allah^{azwj} is the good, He^{azwj} Choses whosoever that He^{azwj} so Wishes to, and Musa^{as} gave the good news to Yoshua Bin Noon^{as} of the Messiah^{as}.

فَلَمَا أَنْ بَعَثَ اللَّهُ الْمَسِيحَ قَالَ لَهُمْ أَنَّهُ سَيَأْتِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مِنْ بَعْدِي أَنْمَى أَنَّمِدَّ مِنْ وَلَدِ اسْمَاعِيلَ يَصْدِقُنِي وَيَصْدِقُكُمْ وَجَرَتْ بَيْنَ الْحَوَارِبِينَ فِي الْمُسْتَحْفَظِينَ وَإِنَّمَا سَمَاهُمُ اللَّهُ الْمُسْتَحْفَظِينَ لَأَنَّهُمْ اسْتَحْفَظُوا الْإِسْمَ الْأَكْبَرَ وَهُوَ الْكِتَابُ الَّذِي يَعْلَمُ بِهِ كُلُّ شَيْءٍ الَّذِي كَانَ مَعَ الْأَنْبِيَاءِ

When Allah^{azwj} Sent the Messiah^{as}, He^{azwj} Said to him^{as} that he^{saww}, the Messenger of Allah^{saww} will come afterwards, his^{saww} name will be Ahmad^{saww} from the son of Ismail. He^{saww} will ratify Me^{azwj}, and ratify you^{as}. And (a meeting) took place between the disciples among the Mustahfizeen (The guardians), and Allah^{azwj} had Named them as Al-Mustahfizeen because they were guarding the Great Name (Al-Ism Al-Akbar), and it is the Book by which everything can be known which was with the Prophets^{as}.

يقول الله تعالى لقد ارسلنا رسالنا بالبيانات و انزلنا معهم الكتاب والميزان الكتاب الاسم الاكبر وانما عرف مما يدعى العلم التورية والانجيل والفرقان فما كان كتب نوح وما كتاب صالح وشعيب وابراهيم وقد اخبر الله ان هذا لففي الصحف الاولى صحف ابراهيم وموسى

Allah^{azwj} the High has Said "**[57:25] Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance**", and the Book is the Great Name (Al-Ism Al-Akbar), and they also knew from what is called the knowledge of the Torah, and the Evangel and the Furqaan. What was written by Nuh^{as}, and what Saleh^{as} wrote, and Shuayb^{as}, and Ibrahim^{as}, and this has been Informed by Allah^{azwj} that "**[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa**".

فain صحف ابراهيم (قال ظ) اما صحف ابراهيم فالاسم الاكبر وصحف موسى الاسم الاكبر فلم تزال الوصية يوصيها عالم بعد عالم حتى دفعوها إلى محمد صلى الله عليه وآله ثم اتاه جبرئيل فقال له انك قد قضيت نبواتك واستكملت اياتك فاجعل الاسم الاكبر وميراث العلم وآثار النبوة عند على عليه السلام فاني لا اترك الارض الاولى فيها عالم يعرف به طاعتي ويعرف به ولا يتى فيكون حجة لمن ولد بين قبض نبى إلى خروج آخر فألوى بالاسم الاكبر وميراث العلم وآثار علم النبوة إلى على بن ابى طالب عليه السلام.

So, where are the Scriptures of Ibrahim^{as}? But, the Scriptures of Ibrahim^{as} is the Great Name (Al-Ism Al-Akbar), and Scriptures of Musa^{as} is the Great Name (Al-Ism Al-Akbar). The successors^{as} never ceased to bequeath these to knowledgeable one

after knowledgeable, until they were handed over to Muhammad^{saww}. Then Jibreel came to him^{saww}. He said to him^{saww}: ‘You^{saww} have come to the end of your^{saww} Prophet-hood, and your^{saww} days are completed. Transfer the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effects of the Prophet-hood to be in the possession of Ali^{asws}, for I^{azwj} do not Leave the Earth without My Wali (Guardian) who is the most knowledgeable one^{asws} and Has My utmost recognition, by whom^{asws} My^{azwj} obedience and My^{azwj} Wilayat can be recognised. It is a Proof to the ones who were born between the passing away of the Prophet^{saww} to the coming out of the last one. He^{azwj} Revealed that the Great Name (Al-Ism Al-Akbar), and inheritance of the knowledge, and effect of knowledge of the Prophet-hood be transferred to Ali^{asws} Bin Abu Talib^{asws}.

آخر الجزء التاسع من الكتاب ويتلويه الجزء العاشر من كتاب بصائر الدرجات.

End of Part Nine from the Book, and will be followed by Part Ten from the Book
Basaair Al-Darajaat